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ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ

PLATO'S PHAEDO,

With Notes Critical and Exegetical,

AND AN ANALYSIS.

BY

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REVISED BY

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Boston:

ALLYN AND BACON.

1894.

University Press:
John Wilson and Son, Cambridge, U.S.A.

PREFACE.

THE present edition is intended as a companion volume to the edition of the Apology and Crito published last year. It is almost unnecessary to observe that the Editor has availed himself of the labours of former commentators and critics, and especially of those of Wyttenbach, Heindorf and Stallbaum: Professor Geddes' excellent edition of the Phaedo has been used in the headings prefixed in the notes to the various parts of the dialogue and serving as an analysis of it; in the notes themselves, Professor Geddes' commentary has been used very sparingly. On the whole, the present edition enters especially into the critical and grammatical explanation of the Phaedo, and does not profess to exhaust the philosophical thought of the work, least of all to collect the doctrines and tenets of later philosophers and thinkers on the subjects treated by Plato — for which purpose Professor Geddes' edition is of the highest value. Riddell's admirable Digest of Platonic

Idioms has been appealed to wherever there was an opportunity of doing so. The grammars of Jelf and Donaldson (especially the first) are quoted for grammatical references; sometimes also Krüger's *Griechische Sprachlehre* has been referred to: a work which deserves to be better known in England.

Conjectural emendations have been very rarely admitted into the text, but all the readings proposed by Cobet and most of the changes made by Hirschig will be found mentioned in the notes.

LONDON, *March*, 1870.

IN this revision the notes have been abridged by the omission of all references to little-read Greek authors, lengthy Latin notes, and all matter not of service to the average student. In some cases, the phraseology has been changed, but no additions have been made. References to the grammars of Goodwin and Hadley-Allen, and Goodwin's Greek Moods and Tenses have taken the place of the English authorities. Numerous errors in the notes have been corrected, and the index so revised and rewritten as to be almost entirely new. No changes have been made in Wagner's text or critical notes save the correction of obvious mistakes.

WILLARD K. CLEMENT.

MOSCOW, IDAHO, *July*, 1894.

ΦΑΙΔΩΝ

[ἢ περὶ ψυχῆς, ἠθικός.]

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ.

ΕΧΕΚΡΑΤΗΣ, ΦΑΙΔΩΝ, ΑΠΟΛΛΟΔΩΡΟΣ, ΣΩΚΡΑΤΗΣ,
ΚΕΒΗΣ, ΣΙΜΜΙΑΣ, ΚΡΙΤΩΝ,
Ο ΤΩΝ ΕΝΔΕΚΑ ΥΠΗΡΕΤΗΣ.

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57 I. Αὐτός, ὦ Φαίδων, παρεγένου Σωκράτει ἐκείνῃ τῇ ἡμέρᾳ, ἢ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ, ἢ ἄλλου του ἤκουσας;

ΦΑΙΔ. Αὐτός, ὦ Ἐχέκρατες.

ΕΧ. Τί οὖν δή ἐστιν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελεύτα; ἡδέως γὰρ ἂν ἐγὼ ἀκούσαιμι. καὶ γὰρ οὔτε τῶν πολιτῶν Φλιασίων οὐδεὶς πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε, οὔτε τις ξένος
B ἀφῖκται χρόνου συχνοῦ ἐκεῖθεν, ὅστις ἂν ἡμῖν σαφές τι ἀγγεῖλαι οἷός τ' ἦν περὶ τούτων, πλήν γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι· τῶν δὲ ἄλλων οὐδὲν εἶχε φράζειν.

58 ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπύθεσθε ὃν τρόπον ἐγένετο;

ΕΧ. Ναί, ταῦτα μὲν ἡμῖν ἤγγειλέ τις, καὶ ἐθαυμάζομέν γε ὅτι πάλαι γενομένης αὐτῆς πολλῷ ὕστερον φαίνεται ἀποθανών. τί οὖν ἦν τοῦτο, ὦ Φαίδων;

6 ἐγὼ om. Bekk. Stallb., add. Bodl. with several other mss.

ΦΑΙΔ. Τύχη τις αὐτῷ, ὦ Ἐχέκρατες, συνέβη· ἔτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἡ πρύμνα ἐστεμμένη τοῦ πλοίου ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

ΕΧ. Τοῦτο δὲ δὴ τί ἐστιν;

ΦΑΙΔ. Τοῦτό ἐστι τὸ πλοῖον, ὥς φασιν Ἀθηναῖοι, B ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δὶς ἑπτὰ ἐκείνους ᾤχετο ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὔξαντο, ὡς λέγεται, τότε, εἰ σωθεῖεν, ἑκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἣν δὴ ἀεὶ καὶ νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὰν οὖν ἄρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτιννύναι, πρὶν ἂν εἰς Δῆλον ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' ἐνίοτε ἐν πολλῷ χρόνῳ γίγνεται, ὅταν τύχωσιν ἄνεμοι ἀπολαβόντες C αὐτούς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὰν ὁ ἱερεὺς τοῦ Ἀπόλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὥσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγονός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμωτηρίῳ ὁ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.

ΙΙ. ΕΧ. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ Φαίδων; τίνα ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί; ἢ οὐκ εἴων οἱ ἄρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτελεύτα φίλων;

ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρῆσάν τινες καὶ πολλοί D γε.

ΕΧ. Ταῦτα δὴ πάντα προθυμήθητι ὡς σαφέστατα ἡμῖν ἀπαγγεῖλαι, εἰ μή τίς σοι ἀσχολία τυγχάνει οὖσα.

13 Δῆλόν τε Bekk. Stallb., but τε om. Bodl. and other mss. 23 τίνα Bodl. τί the other mss. Bekk.

ΦΑΙΔ. Ἀλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγήσασθαι· καὶ γὰρ τὸ μεμνῆσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε ἀεὶ πάντων ἥδιστον.

ΕΧ. Ἀλλὰ μήν, ὦ Φαίδων, καὶ τοὺς ἀκουσομένους γε τοιούτους ἑτέρους ἔχεις· ἀλλὰ πειρῶ ὡς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα.

E ΦΑΙΔ. Καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος εἰσῄει· εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκεῖνον παρίστασθαι μηδ' εἰς Ἅιδου ἰόντα ἄνευ θείας μοίρας ἰέναι,
59 ἀλλὰ κἀκεῖσε ἀφικόμενον εὖ πράξειν, εἴπερ τις πώποτε καὶ ἄλλος. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι ἐλεεινὸν εἰσῄει, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει· οὔτε αὖ ἡδονὴ ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων, ὥσπερ εἰώθειμεν· καὶ γὰρ οἱ λόγοι τοιοῦτοί τινες ἦσαν· ἀλλ' ἀτεχνῶς ἄτοπόν τί μοι πάθος παρῆν καί τις ἀήθης κρᾶσις ἀπό τε τῆς ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ τῆς λύπης, ἐνθυμουμένῳ ὅτι αὐτίκα ἐκεῖνος ἔμελλε τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, ὁτὲ μὲν γελῶντες, ἐνίοτε δὲ δακρύοντες, εἷς
B δὲ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος. οἶσθα γάρ που τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ.

ΕΧ. Πῶς γὰρ οὔ:

ΦΑΙΔ. Ἐκεῖνός τε τοίνυν παντάπασιν οὕτως εἶχε, καὶ αὐτὸς ἔγωγε ἐτεταράγμην καὶ οἱ ἄλλοι.

ΕΧ. Ἔτυχον δέ, ὦ Φαίδων, τίνες παραγενόμενοι;

1 σχολάζω τε Bekk. γε is in the Bodl. and most good mss.
10 ἀνὴρ Bodl. Herm. ὁ ἀνὴρ other mss. ἀνὴρ Bekk. Stallb.
12 ὥστ' ἐμοὶ Bekk. ὥστ' ἔμοιγ' Stallb. ὥστε μοι Bodl. and most mss.
20 ἀπὸ τῆς λύπης Bodl. Herm. Stallb. ἀπὸ om. other mss. Bekk.

ΦΑΙΔ. Οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ Κρίτων, καὶ ἔτι Ἑρμογένης καὶ Ἐπιγένης καὶ Αἰσχίνης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιππος ὁ Παιανιεὺς καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων· Πλάτων δέ, οἶμαι, ἠσθένει.

ΕΧ. Ξένοι δέ τινες παρῆσαν; C

ΦΑΙΔ. Ναί, Σιμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης καὶ Φαιδωνίδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων.

ΕΧ. Τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρεγένοντο;

ΦΑΙΔ. Οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

ΕΧ. Ἄλλος δέ τις παρῆν;

ΦΑΙΔ. Σχεδόν τι οἶμαι τούτους παραγενέσθαι.

ΕΧ. Τί οὖν δή; τίνες, φής, ἦσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἐγώ σοι ἐξ ἀρχῆς πάντα πειράσομαι διηγήσασθαι. ἀεὶ γὰρ δὴ καὶ τὰς πρόσθεν D ἡμέρας εἰώθειμεν φοιτᾷν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν Σωκράτη, συλλεγόμενοι ἕωθεν εἰς τὸ δικαστήριον, ἐν ᾧ καὶ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμωτηρίου. περιεμένομεν οὖν ἑκάστοτε, ἕως ἀνοιχθείη τὸ δεσμωτήριον, διατρίβοντες μετ' ἀλλήλων· ἀνεῴγετο γὰρ οὐ πρῴ· ἐπειδὴ δὲ ἀνοιχθείη, εἰσήειμεν παρὰ τὸν Σωκράτη

2 ὁ Κριτόβουλος Bodl. Herm. Stallb. ὁ om. Bekk. **3** Κρίτων om. several mss., bracketed by Herm. **9** Φαιδώνδης Bekk. Φαιδωνίδης Bodl. pr. m. **11** Τί δαί Bekk. with only one ms. — οὐ παρεγένοντο cj. Cobet Var. Lect. p. 286 'et sana ratio docet et Graecae linguae ingenium emendandum esse οὐ π.; nam qui ita quaerit Echecrates miratur eos non nominari inter eos qui Socrati moriturо adfuissent, et οὐ δῆτα melius respondebitur, si οὐ praecesserit. quam vetus hoc mendum in Platonis codicibus inoleverit, apparet ex Demetrii libello περὶ ἑρμηνείας § 238 Goell.: sed vera scriptura antiquius nihil est.' **23** ἀνεῴγνυτο Bekk. ἀνεῴγετο Bodl. and most mss. εἰσήειμεν most mss. including the Bodl. εἰσῇμεν Bekk. Stallb.

καὶ τὰ πολλὰ διημερεύομεν μετ᾽ αὐτοῦ. καὶ δὴ καὶ
τότε πρωϊαίτερον ξυνελέγημεν. τῇ γὰρ προτεραίᾳ
E ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου ἑσπέρας,
ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον εἴη.
παρηγγείλαμεν οὖν ἀλλήλοις ἥκειν ὡς πρωϊαίτατα εἰς 5
τὸ εἰωθός. καὶ ἥκομεν, καὶ ἡμῖν ἐξελθὼν ὁ θυρωρός,
ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν καὶ μὴ πρότε-
ρον παριέναι, ἕως ἂν αὐτὸς κελεύσῃ· λύουσι γάρ, ἔφη,
οἱ ἕνδεκα Σωκράτη καὶ παραγγέλλουσιν ὅπως ἂν τῇδε
τῇ ἡμέρᾳ τελευτήσῃ. οὐ πολὺν δ᾽ οὖν χρόνον ἐπι- 10
σχὼν ἦκε καὶ ἐκέλευσεν ἡμᾶς εἰσιέναι. εἰσιόντες οὖν
60 κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον,
τὴν δὲ Ξανθίππην, γιγνώσκεις γάρ, ἔχουσάν τε τὸ
παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν εἶδεν ἡμᾶς
ἡ Ξανθίππη, ἀνευφήμησέ τε καὶ τοιαῦτ᾽ ἄττα εἶπεν, 15
οἷα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι ὦ Σώκρατες, ὕστατον
δή σε προσεροῦσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους.
καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ὦ Κρίτων,
ἔφη, ἀπαγέτω τις ταύτην οἴκαδε. καὶ ἐκείνην μὲν
B ἀπῆγόν τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτο- 20
μένην· ὁ δὲ Σωκράτης ἀνακαθιζόμενος ἐπὶ τὴν κλίνην
συνέκαμψέ τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρί, καὶ
τρίβων ἅμα, ὡς ἄτοπον, ἔφη, ὦ ἄνδρες, ἔοικέ τι εἶναι
τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὡς θαυμασίως
πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τῷ 25
ἅμα μὲν αὐτὼ μὴ ἐθέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ,

3 ἡμέρᾳ bracketed by Herm. without cause: see the exeg. comm. **7** εἶπε περιμένειν Bodl. Bekk. Stallb. ἐπιμένειν Herm. with the old editions. **11** ἐκέλευσεν Bodl. p. m. ἐκέλευεν Bodl. corr. (Herm.). εἰσελθόντες Bekk. Bodl. corr. εἰσιόντες Herm. Bodl. pr. m. **19** ἀπαγαγέτω Bekk. with only one ms. ταύτην Bekk. Stallb. αὐτήν only the Bodl. (Herm.). **21** ἐπὶ Bekk. Stallb. with mss. εἰς Bodl. Herm. **22** ἐξέτριψε all good mss. ἔτριψε the old editions and Cobet Var. Lect. p. 120.

ἐὰν δέ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ, σχεδόν τι ἀναγκάζεσθαι λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μιᾶς κορυφῆς συνημμένω δύ' ὄντε. καί μοι δοκεῖ, ἔφη, εἰ C ἐνενόησεν αὐτὰ Αἴσωπος, μῦθον ἂν συνθεῖναι, ὡς ὁ θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἠδύνατο, ξυνῆψεν εἰς ταὐτὸν αὐτοῖς τὰς κορυφάς, καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον παραγένηται ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον. ὥσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει [πρότερον] τὸ ἀλγεινόν, ἥκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.

IV. Ὁ οὖν Κέβης ὑπολαβὼν Νὴ τὸν Δία, ὦ Σώκρατες, ἔφη, εὖ γ' ἐποίησας ἀναμνήσας με. περὶ γάρ τοι τῶν ποιημάτων ὧν πεποίηκας ἐντείνας τοὺς τοῦ Αἰσώπου λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον καὶ ἄλλοι τινές με ἤδη ἤροντο, ἀτὰρ καὶ Εὐηνὸς D πρώην, ὅ,τι ποτὲ διανοηθείς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας αὐτά, πρότερον οὐδὲν πώποτε ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχειν ἐμὲ Εὐηνῷ ἀποκρίνασθαι, ὅταν με αὖθις ἐρωτᾷ, εὖ οἶδα γὰρ ὅτι ἐρήσεται, εἰπέ, τί χρή με λέγειν. Λέγε τοίνυν, ἔφη, αὐτῷ, ὦ Κέβης, τἀληθῆ, ὅτι οὐκ ἐκείνῳ βουλόμενος οὐδὲ τοῖς ποιήμασιν αὐτοῦ ἀντίτεχνος εἶναι ἐποίησα ταῦτα· ἤδειν γὰρ ὡς οὐ ῥᾴδιον εἴη· ἀλλ' ἐνυπνίων τινῶν ἀποπειρώμενος τί λέγοι, καὶ E ἀφοσιούμενος εἰ ἄρα πολλάκις ταύτην τὴν μουσικήν μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἄττα τοιάδε· πολλάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὄψει φαινόμενον, τὰ αὐτὰ δὲ λέγον, ὦ Σώκρατες, ἔφη, μουσικὴν ποίει καὶ ἐργάζου.

2 ἀεὶ λαμβάνειν Bekk. Stallb., om. Bodl. Δ, Herm. **6** αὐτοῖς Bodl. and four other mss. Stallb. Herm. αὐτῶν Bekk. **8** αὐτῷ μοι all mss. with the exception of one. αὐτῷ ἐμοί Bekk. **9** πρότερον om. most mss. including the Bodl., bracketed by Herm. **19** ἐρωτᾷ Bodl. p. m. ἔρηται Bekk. Bodl. corr. **23** λέγοι Bekk.

καὶ ἐγὼ ἔν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο
61 ὑπελάμβανον αὐτό μοι παρακελεύεσθαί τε καὶ ἐπικε-
λεύειν, ὥσπερ οἱ τοῖς θέουσι διακελευόμενοι, καὶ ἐμοὶ
οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν,
μουσικὴν ποιεῖν, ὡς φιλοσοφίας μὲν οὔσης μεγίστης 5
μουσικῆς, ἐμοῦ δὲ τοῦτο πράττοντος· νῦν δ' ἐπειδὴ ἥ
τε δίκη ἐγένετο καὶ ἡ τοῦ θεοῦ ἑορτὴ διεκώλυέ με
ἀποθνήσκειν, ἔδοξε χρῆναι, εἰ ἄρα πολλάκις μοι προσ-
τάττοι τὸ ἐνύπνιον ταύτην τὴν δημώδη μουσικὴν
ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ, ἀλλὰ ποιεῖν. ἀσφαλέστε- 10
B ρον γὰρ εἶναι μὴ ἀπιέναι πρὶν ἀφοσιώσασθαι ποιή-
σαντα ποιήματα καὶ πειθόμενον τῷ ἐνυπνίῳ. οὕτω δὴ
πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα, οὗ ἦν ἡ παροῦσα
θυσία· μετὰ δὲ τὸν θεόν, ἐννοήσας ὅτι τὸν ποιητὴν
δέοι, εἴπερ μέλλοι ποιητὴς εἶναι, ποιεῖν μύθους, ἀλλ' 15
οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός, διὰ ταῦτα δὴ
οὓς προχείρους εἶχον καὶ ἠπιστάμην μύθους τοὺς
Αἰσώπου, τούτους ἐποίησα, οἷς πρώτοις ἐνέτυχον.

V. Ταῦτα οὖν, ὦ Κέβης, Εὐηνῷ φράζε, καὶ ἐρρῶ-
σθαι καί, ἂν σωφρονῇ, ἐμὲ διώκειν ὡς τάχιστα. ἄπει- 20
C μι δέ, ὡς ἔοικε, τήμερον· κελεύουσι γὰρ Ἀθηναῖοι.
καὶ ὁ Σιμμίας, Οἷον παρακελεύει, ἔφη, τοῦτο, ὦ
Σώκρατες, Εὐηνῷ; πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ
ἀνδρί· σχεδὸν οὖν ἐξ ὧν ἐγὼ ἤσθημαι οὐδ' ὁπωστιοῦν
σοι ἑκὼν εἶναι πείσεται. Τί δαί; ἦ δ' ὅς· οὐ φιλόσο- 25
φος Εὐηνός; Ἔμοιγε δοκεῖ, ἔφη ὁ Σιμμίας. Ἐθελήσει
τοίνυν, ἔφη, καὶ Εὐηνὸς καὶ πᾶς ὅτῳ ἀξίως τούτου τοῦ
πράγματος μέτεστιν. οὐ μέντοι γ' ἴσως βιάσεται
αὑτόν· οὐ γάρ φασι θεμιτὸν εἶναι. καὶ ἅμα λέγων

λέγειν Bodl. with λέγει in the margin. **12** καὶ πειθόμενον Bodl. and one other ms. καὶ om. Bekk. Stallb. and perhaps it should be omitted in spite of the authority of the Bodl. **15** μέλλοι Bodl. μέλλει Bekk. Stallb. **18** τούτους Bodl. and most mss. τούτων Bekk. **20** ὡς

ταῦτα καθῆκε τὰ σκέλη [ἀπὸ τῆς κλίνης] ἐπὶ τὴν D
γῆν, καὶ καθεζόμενος οὕτως ἤδη τὰ λοιπὰ διελέγετο.
ἤρετο οὖν αὐτὸν ὁ Κέβης· Πῶς τοῦτο λέγεις, ὦ
Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι,
ἐθέλειν δ' ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἕπε-
σθαι; Τί δέ, ὦ Κέβης; οὐκ ἀκηκόατε σύ τε καὶ Σιμ-
μίας περὶ τῶν τοιούτων Φιλολάῳ συγγεγονότες; Οὐδέν
γε σαφῶς, ὦ Σώκρατες. Ἀλλὰ μὴν κἀγὼ ἐξ ἀκοῆς
περὶ αὐτῶν λέγω· ἃ μὲν οὖν τυγχάνω ἀκηκοώς, φθόνος
οὐδεὶς λέγειν. καὶ γὰρ ἴσως καὶ μάλιστα πρέπει E
μέλλοντα ἐκεῖσε ἀποδημεῖν διασκοπεῖν τε καὶ μυθολο-
γεῖν περὶ τῆς ἀποδημίας τῆς ἐκεῖ, ποίαν τινὰ αὐτὴν
οἰόμεθα εἶναι· τί γὰρ ἄν τις καὶ ποιοῖ ἄλλο ἐν τῷ
μέχρι ἡλίου δυσμῶν χρόνῳ;

VI. Κατὰ τί δὴ οὖν ποτὲ οὔ φασι θεμιτὸν εἶναι
αὐτὸν ἑαυτὸν ἀποκτιννύναι, ὦ Σώκρατες; ἤδη γὰρ
ἔγωγε, ὅπερ νῦν δὴ σὺ ἤρου, καὶ Φιλολάου ἤκουσα,
ὅτε παρ' ἡμῖν διητᾶτο, ἤδη δὲ καὶ ἄλλων τινῶν, ὡς οὐ
δέοι τοῦτο ποιεῖν· σαφὲς δὲ περὶ αὐτῶν οὐδενὸς πώ-
ποτε οὐδὲν ἀκήκοα. Ἀλλὰ προθυμεῖσθαι χρή, ἔφη· 62
τάχα γὰρ ἂν καὶ ἀκούσαις. ἴσως μέντοι θαυμαστόν
σοι φανεῖται, εἰ τοῦτο μόνον τῶν ἄλλων ἁπάντων
ἁπλοῦν ἐστι καὶ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ,
ὥσπερ καὶ τἆλλα, ἔστιν ὅτε καὶ οἷς βέλτιον τεθνάναι
ἢ ζῆν. οἷς δὲ βέλτιον τεθνάναι, θαυμαστὸν ἴσως
σοι φαίνεται, εἰ τούτοις τοῖς ἀνθρώποις μὴ ὅσιόν
ἐστιν αὐτοὺς ἑαυτοὺς εὖ ποιεῖν, ἀλλ' ἄλλον δεῖ περι-
μένειν εὐεργέτην. καὶ ὁ Κέβης ἠρέμα ἐπιγελάσας,

τάχιστα om. Bekk., add Bodl and other mss. **1** ἀπὸ τῆς κλίνης om. Bodl., bracketed by Herm. **6** Τί δαί Bekk. with one ms. **8** σαφῶς Bodl. Herm. σαφές Bekk. Stallb. with the other mss. **15** οὖν δή ποτε Bekk. δὴ οὖν Bodl. and most mss. **24** ἔστιν ὅτε κ. τ. λ.: see exeg. comm. and the discussions by Kock, 'Hermes' 2

B Ἴττω Ζεύς, ἔφη, τῇ αὐτοῦ φωνῇ εἰπών. Καὶ γὰρ ἂν δόξειεν, ἔφη ὁ Σωκράτης, οὕτω γ' εἶναι ἄλογον· οὐ μέντοι ἀλλ' ἴσως ἔχει τινὰ λόγον. ὁ μὲν οὖν ἐν ἀπορρήτοις λεγόμενος περὶ αὐτῶν λόγος, ὡς ἔν τινι φρουρᾷ ἐσμεν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν, μέγας τέ τίς μοι φαίνεται καὶ οὐ ῥᾴδιος διιδεῖν· οὐ μέντοι ἀλλὰ τόδε γέ μοι δοκεῖ, ὦ Κέβης, εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἓν τῶν κτημάτων τοῖς θεοῖς εἶναι· ἢ σοὶ οὐ δοκεῖ οὕτως; Ἔμοιγε, ἔφη ὁ Κέβης. Οὐκοῦν, ἦ δ' ὅς, καὶ σὺ ἂν τῶν σαυτοῦ κτημάτων εἴ τι αὐτὸ ἑαυτὸ ἀποκτιννύοι, μὴ σημήναντός σου ὅτι βούλει αὐτὸ τεθνάναι, χαλεπαίνοις ἂν αὐτῷ, καὶ εἴ τινα ἔχοις τιμωρίαν, τιμωροῖο ἄν; Πάνυ γ', ἔφη. Ἴσως τοίνυν ταύτῃ οὐκ ἄλογον, μὴ πρότερον αὐτὸν ἀποκτιννύναι δεῖν, πρὶν ἀνάγκην τινὰ ὁ θεὸς ἐπιπέμψῃ, ὥσπερ καὶ τὴν νῦν παροῦσαν ἡμῖν.

VII. Ἀλλ' εἰκός, ἔφη ὁ Κέβης, τοῦτό γε φαίνεται. ὃ μέντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥᾳδίως ἂν D ἐθέλειν ἀποθνήσκειν, ἔοικε τοῦτο, ὦ Σώκρατες, ἀτόπῳ, εἴπερ ὃ νῦν δὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεόν τε εἶναι τὸν ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα εἶναι. τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς θεραπείας ἀπιόντας, ἐν ᾗ ἐπιστατοῦσιν αὐτῶν οἵπερ ἄριστοί εἰσι τῶν ὄντων ἐπιστάται, θεοί, οὐκ ἔχει λόγον. οὐ γάρ που αὐτός γε αὑτοῦ οἴεται ἄμεινον ἐπιμελήσεσθαι ἐλεύθερος γενόμενος· ἀλλ' E ἀνόητος μὲν ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον

p 128—135. Bonitz, ib. 307—312. Kock, ib. 462—465. Cron, 'jahrbücher,' 1867, p 567—76. L. v. Jan, ib. 1868. 9 ἐπιμελουμένους Bekk. against the Bodl. and most of the other mss. 16 πρὶν ἂν Heindorf. cj Bekk., ἄν om. all mss. Stallb Herm θεὸς Herm. ὁ add. Bodl. supra lin., and all other mss. give the article. 26 αὑ-

εἶναι ἀπὸ τοῦ δεσπότου, καὶ οὐκ ἂν λογίζοιτο ὅτι οὐ δεῖ ἀπό γε τοῦ ἀγαθοῦ φεύγειν, ἀλλ' ὅ,τι μάλιστα παραμένειν, διὸ ἀλογίστως ἂν φεύγοι. ὁ δὲ νοῦν ἔχων ἐπιθυμοῖ που ἂν ἀεὶ εἶναι παρὰ τῷ αὑτοῦ βελτίονι. καίτοι οὗτος, ὦ Σώκρατες, τοὐναντίον εἶναι εἰκὸς ἢ ὃ νῦν δὴ ἐλέγετο· τοὺς μὲν γὰρ φρονίμους ἀγανακτεῖν ἀποθνήσκοντας πρέπει, τοὺς δ' ἄφρονας χαίρειν. ἀκούσας οὖν ὁ Σωκράτης ἡσθῆναί τέ μοι ἔδοξε τῇ τοῦ Κέβητος πραγματείᾳ, καὶ ἐπιβλέψας εἰς ἡμᾶς 'Αεί 63 τοι, ἔφη, ὁ Κέβης λόγους τινὰς ἀνερευνᾷ, καὶ οὐ πάνυ εὐθέως ἐθέλει πείθεσθαι ὅ,τι ἄν τις εἴπῃ. Καὶ ὁ Σιμμίας 'Αλλὰ μήν, ἔφη, ὦ Σώκρατες, νῦν γέ μοι δοκεῖ τι καὶ αὐτῷ λέγειν Κέβης· τί γὰρ ἂν βουλόμενοι ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότας ἀμείνους αὐτῶν φεύγοιεν καὶ ῥᾳδίως ἀπαλλάττοιντο αὐτῶν; καί μοι δοκεῖ Κέβης εἰς σὲ τείνειν τὸν λόγον, ὅτι οὕτω ῥᾳδίως Β φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθούς, ὡς αὐτὸς ὁμολογεῖς, θεούς. Δίκαια, ἔφη, λέγετε. οἶμαι γὰρ ὑμᾶς λέγειν ὅτι χρή με πρὸς ταῦτα ἀπολογήσασθαι ὥσπερ ἐν δικαστηρίῳ. Πάνυ μὲν οὖν, ἔφη ὁ Σιμμίας.

VIII. Φέρε δή, ἦ δ' ὅς, πειραθῶ πιθανώτερον πρὸς ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γάρ, ἔφη, ὦ Σιμμία τε καὶ Κέβης, εἰ μὲν μὴ ᾤμην ἥξειν πρῶτον μὲν παρὰ θεοὺς ἄλλους σοφούς τε καὶ ἀγαθούς, ἔπειτα καὶ παρ' ἀνθρώπους τετελευτηκότας ἀμείνους τῶν ἐνθάδε, ἠδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ· νῦν δὲ εὖ ἴστε ὅτι παρ' ἄνδρας τε ἐλπίζω ἀφίξεσθαι ἀγαθούς· καὶ τοῦτο μὲν οὐκ ἂν πάνυ διισχυρισαίμην· C

τοῦ Bodl. ἑαυτοῦ Bekk. **3** Perhaps we should write παραμένειν· διὸ ἀλόγιστος ἂν φεύγοι, ὁ δὲ νοῦν ἔχων ἐπιθυμοῖ που κ. τ. λ. **12** νῦν γε δοκεῖ τί μοι καὶ αὐτῷ Bekk : the order adopted in the text is found in the Bodl. **14** ἀμείνους αὐτῶν Bekk. with only one ms. **21** πρὸς ὑμᾶς πιθανώτερον Bekk. Stallb. with all mss. in their favour, the

ὅτι μέντοι παρὰ θεοὺς δεσπότας πάνυ ἀγαθοὺς ἥξειν,
εὖ ἴστε ὅτι, εἴπερ τι ἄλλο τῶν τοιούτων, διισχυρι-
σαίμην ἂν καὶ τοῦτο. ὥστε διὰ ταῦτα οὐχ ὁμοίως
ἀγανακτῶ, ἀλλ' εὔελπίς εἰμι εἶναί τι τοῖς τετελευτη-
κόσι καί, ὥσπερ γε καὶ πάλαι λέγεται, πολὺ ἄμεινον
τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Τί οὖν, ἔφη ὁ Σιμμίας, ὦ
Σώκρατες; αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν νῷ ἔχεις
D ἀπιέναι, ἢ κἂν ἡμῖν μεταδοίης; κοινὸν γὰρ δὴ ἔμοιγε
δοκεῖ καὶ ἡμῖν εἶναι ἀγαθὸν τοῦτο, καὶ ἅμα σοι ἀπο-
λογία ἔσται, ἐὰν ἅπερ λέγεις ἡμᾶς πείσῃς. Ἀλλὰ
πειράσομαι, ἔφη. πρῶτον δὲ Κρίτωνα τόνδε σκεψώ-
μεθα, τί ἐστιν ὃ βούλεσθαί μοι δοκεῖ πάλαι εἰπεῖν.
Τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι
μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον, ὅτι χρή
σοι φράζειν ὡς ἐλάχιστα διαλέγεσθαι; φησὶ γὰρ θερ-
μαίνεσθαι μᾶλλον διαλεγομένους, δεῖν δὲ οὐδὲν τοιοῦτον
E προσφέρειν τῷ φαρμάκῳ· εἰ δὲ μή, ἐνίοτε ἀναγκάζεσθαι
καὶ δὶς καὶ τρὶς πίνειν τούς τι τοιοῦτον ποιοῦντας.
καὶ ὁ Σωκράτης, Ἔα, ἔφη, χαίρειν αὐτόν· ἀλλὰ μόνον
τὸ ἑαυτοῦ παρασκευαζέτω ὡς καὶ δὶς δώσων, ἐὰν δὲ
δέῃ, καὶ τρίς. Ἀλλὰ σχεδὸν μέν τι ἤδη, ἔφη ὁ
Κρίτων· ἀλλά μοι πάλαι πράγματα παρέχει. Ἔα
αὐτόν, ἔφη. ἀλλ' ὑμῖν δὴ τοῖς δικασταῖς βούλομαι
ἤδη τὸν λόγον ἀποδοῦναι, ὡς μοι φαίνεται εἰκότως
64 ἀνὴρ τῷ ὄντι ἐν φιλοσοφίᾳ διατρίψας τὸν βίον θαρρεῖν
μέλλων ἀποθανεῖσθαι καὶ εὔελπις εἶναι ἐκεῖ μέγιστα
οἴσεσθαι ἀγαθά, ἐπειδὰν τελευτήσῃ. πῶς ἂν οὖν δὴ
τοῦθ' οὕτως ἔχοι, ὦ Σιμμία τε καὶ Κέβης, ἐγὼ πειρά-
σομαι φράσαι.

Bodl. excepted. **7** *πότερον αὐτὸς* Bekk. *πότερον* om. Bodl. pr. m. and many other mss. Stallb. Herm. **9** *ἡ ἀπολογία* Bekk. Stallb. with all mss. excepting the Bodl. which omits *ἡ*. **11** *πειράσομαί γε* Bekk. against the Bodl. and most mss. **21** *ἤδειν* the mss. *ἤδη* Bekk. after

IX. Κινδυνεύουσι γὰρ ὅσοι τυγχάνουσιν ὀρθῶς ἁπτόμενοι φιλοσοφίας λεληθέναι τοὺς ἄλλους, ὅτι οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ τεθνάναι. εἰ οὖν τοῦτο ἀληθές, ἄτοπον δήπου ἂν εἴη προθυμεῖσθαι μὲν ἐν παντὶ τῷ βίῳ μηδὲν ἄλλο ἢ τοῦτο, ἥκοντος δὲ δὴ αὐτοῦ ἀγανακτεῖν, ὃ πάλαι προεθυμοῦντό τε καὶ ἐπετήδευον. καὶ ὁ Σιμμίας γελάσας Νὴ τὸν Δία, ἔφη, ὦ Σώκρατες, οὐ πάνυ γέ με νῦν δὴ γελα- B σείοντα ἐποίησας γελάσαι. οἶμαι γὰρ ἂν δὴ τοὺς πολλοὺς αὐτὸ τοῦτο ἀκούσαντας δοκεῖν εὖ πάνυ εἰρῆσθαι εἰς τοὺς φιλοσοφοῦντας καὶ ξυμφάναι ἂν τοὺς μὲν παρ' ἡμῖν ἀνθρώπους καὶ πάνυ, ὅτι τῷ ὄντι οἱ φιλοσοφοῦντες θανατῶσι καὶ σφᾶς γε οὐ λελήθασιν ὅτι ἄξιοί εἰσι τοῦτο πάσχειν. Καὶ ἀληθῆ γ' ἂν λέγοιεν, ὦ Σιμμία, πλήν γε τοῦ σφᾶς μὴ λεληθέναι. λέληθε γὰρ αὐτοὺς ᾗ τε θανατῶσι καὶ ᾗ ἄξιοί εἰσι θανάτου καὶ οἷον θανάτου οἱ ὡς ἀληθῶς φιλόσοφοι. εἶπωμεν γάρ, ἔφη, πρὸς ἡμᾶς αὐτούς, χαίρειν εἰπόντες C ἐκείνοις· ἡγούμεθά τι τὸν θάνατον εἶναι; Πάνυ γε, ἔφη ὑπολαβὼν ὁ Σιμμίας. Ἆρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγήν; καὶ εἶναι τοῦτο τὸ τεθνάναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὲν αὐτὸ καθ' αὑτὸ τὸ σῶμα γεγονέναι, χωρὶς δὲ τὴν ψυχὴν ἀπὸ τοῦ σώματος ἀπαλλαγεῖσαν αὐτὴν καθ' αὑτὴν εἶναι; ἆρα μὴ ἄλλο τι ᾖ θάνατος ἢ τοῦτο; Οὔκ, ἀλλὰ τοῦτο, ἔφη. Σκέψαι δή, ὦ 'γαθέ, ἐὰν ἄρα καὶ σοὶ ξυνδοκῇ ἅπερ καὶ ἐμοί. ἐκ γὰρ τούτων μᾶλλον οἶμαι D ἡμᾶς εἴσεσθαι περὶ ὧν σκοποῦμεν. φαίνεταί σοι φιλοσόφου ἀνδρὸς εἶναι ἐσπουδακέναι περὶ τὰς ἡδονὰς καλουμένας τὰς τοιάσδε, οἷον σίτων τε καὶ ποτῶν;

Photius Lex. p. 50. **6** προεθυμοῦντο Bodl. προὐθυμοῦντο Bekk. **22** τὸ om. Bodl. Herm. **25** ᾗ θάνατος Herm. ᾗ ὁ θάνατος the old edd. and so far as I see the Bodl. ᾗ om. Bekk. Stallb. **30** σι-

Ἥκιστά γε, ὦ Σώκρατες, ἔφη ὁ Σιμμίας. Τί δέ; τὰς τῶν ἀφροδισίων; Οὐδαμῶς. Τί δέ; τὰς ἄλλας τὰς περὶ τὸ σῶμα θεραπείας δοκεῖ σοι ἐντίμους ἡγεῖσθαι ὁ τοιοῦτος; οἷον ἱματίων διαφερόντων κτήσεις καὶ ὑποδημάτων καὶ τοὺς ἄλλους καλλωπισμοὺς τοὺς περὶ τὸ
E σῶμα πότερον τιμᾷν σοι δοκεῖ ἢ ἀτιμάζειν, καθ' ὅσον μὴ πολλὴ ἀνάγκη μετέχειν αὐτῶν; Ἀτιμάζειν ἔμοιγε δοκεῖ, ἔφη, ὅ γε ὡς ἀληθῶς φιλόσοφος. Οὐκοῦν ὅλως δοκεῖ σοι, ἔφη, ἡ τοῦ τοιούτου πραγματεία οὐ περὶ τὸ σῶμα εἶναι, ἀλλὰ καθ' ὅσον δύναται ἀφεστάναι αὐτοῦ,
65 πρὸς δὲ τὴν ψυχὴν τετράφθαι; Ἔμοιγε. Ἆρ' οὖν πρῶτον μὲν ἐν τοῖς τοιούτοις δῆλός ἐστιν ὁ φιλόσοφος ἀπολύων ὅ,τι μάλιστα τὴν ψυχὴν ἀπὸ τῆς τοῦ σώματος κοινωνίας διαφερόντως τῶν ἄλλων ἀνθρώπων; Φαίνεται. Καὶ δοκεῖ γέ που, ὦ Σιμμία, τοῖς πολλοῖς ἀνθρώποις, ᾧ μηδὲν ἡδὺ τῶν τοιούτων μηδὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν, ἀλλ' ἐγγύς τι τείνειν τοῦ τεθνάναι ὁ μηδὲν φροντίζων τῶν ἡδονῶν αἳ διὰ τοῦ σώματός εἰσιν. Πάνυ μὲν οὖν ἀληθῆ λέγεις.

X. Τί δὲ δὴ περὶ αὐτὴν τὴν τῆς φρονήσεως κτῆσιν; πότερον ἐμπόδιον τὸ σῶμα ἢ οὔ, ἐάν τις αὐτὸ
B ἐν τῇ ζητήσει κοινωνὸν συμπαραλαμβάνῃ; οἷον τὸ τοιόνδε λέγω· ἆρα ἔχει ἀλήθειάν τινα ὄψις τε καὶ ἀκοὴ τοῖς ἀνθρώποις, ἢ τά γε τοιαῦτα καὶ οἱ ποιηταὶ ἡμῖν ἀεὶ θρυλοῦσιν, ὅτι οὔτ' ἀκούομεν ἀκριβὲς οὐδὲν οὔτε ὁρῶμεν; καίτοι εἰ αὗταί τῶν περὶ τὸ σῶμα αἰσθήσεων μὴ ἀκριβεῖς εἰσι μηδὲ σαφεῖς, σχολῇ αἵ γε ἄλλαι· πᾶσαι γάρ που τούτων φαυλότεραί εἰσιν· ἢ σοι οὐ δοκοῦσιν; Πάνυ μὲν οὖν, ἔφη. Πότε οὖν, ἢ δ' ὅς, ἡ ψυχὴ τῆς ἀληθείας ἅπτεται; ὅταν μὲν γὰρ μετὰ τοῦ

τίων Bodl. corr. Bekk. *σίτων* Bodl. pr. m. 1 Τί δαί Bekk. against the Bodl. 20 Τί δαὶ δὴ Bekk.

σώματος ἐπιχειρῇ τι σκοπεῖν, δῆλον ὅτι τότε ἐξαπα- C
τᾶται ὑπ' αὐτοῦ. Ἀληθῆ λέγεις. Ἆρ' οὖν οὐκ ἐν τῷ
λογίζεσθαι, εἴπερ που ἄλλοθι, κατάδηλον αὐτῇ γίγνεταί
τι τῶν ὄντων; Ναί. Λογίζεται δέ γέ που τότε κάλ-
λιστα, ὅταν μηδὲν τούτων αὐτὴν παραλυπῇ, μήτε
ἀκοὴ μήτε ὄψις μήτε ἀλγηδὼν μηδέ τις ἡδονή, ἀλλ' ὅ,τι
μάλιστα αὐτὴ καθ' αὑτὴν γίγνηται ἐῶσα χαίρειν τὸ
σῶμα, καὶ καθ' ὅσον δύναται μὴ κοινωνοῦσα αὐτῷ
μηδ' ἁπτομένη ὀρέγηται τοῦ ὄντος. Ἔστι ταῦτα.
Οὐκοῦν καὶ ἐνταῦθα ἡ τοῦ φιλοσόφου ψυχὴ μάλιστα D
ἀτιμάζει τὸ σῶμα καὶ φεύγει ἀπ' αὐτοῦ, ζητεῖ δὲ αὐτὴ
καθ' αὑτὴν γίγνεσθαι; Φαίνεται. Τί δὲ δὴ τὰ τοιάδε,
ὦ Σιμμία; φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν; Φαμὲν
μέντοι νὴ Δία. Καὶ καλόν γέ τι καὶ ἀγαθόν; Πῶς
δ' οὔ; Ἤδη οὖν πώποτέ τι τῶν τοιούτων τοῖς ὀφθαλ-
μοῖς εἶδες; Οὐδαμῶς, ἦ δ' ὅς. Ἀλλ' ἄλλῃ τινὶ αἰ-
σθήσει τῶν διὰ τοῦ σώματος ἐφήψω αὐτῶν; λέγω δὲ
περὶ πάντων, οἷον μεγέθους πέρι, ὑγιείας, ἰσχύος, καὶ
τῶν ἄλλων ἑνὶ λόγῳ ἁπάντων τῆς οὐσίας, ὃ τυγχάνει
ἕκαστον ὄν· ἆρα διὰ τοῦ σώματός αὐτῶν τἀληθέστατον E
θεωρεῖται, ἢ ὧδ' ἔχει· ὃς ἂν μάλιστα ἡμῶν καὶ ἀκρι-
βέστατα παρασκευάσηται αὐτὸ ἕκαστον διανοηθῆναι
περὶ οὗ σκοπεῖ, οὗτος ἂν ἐγγύτατα ἴοι τοῦ γνῶναι
ἕκαστον; Πάνυ μὲν οὖν. Ἆρ' οὖν ἐκεῖνος ἂν τοῦτο
ποιήσειε καθαρώτατα, ὅστις ὅ,τι μάλιστα αὐτῇ τῇ
διανοίᾳ ἴοι ἐφ' ἕκαστον, μήτε τὴν ὄψιν παρατιθέμενος
ἐν τῷ διανοεῖσθαι μήτε τινὰ ἄλλην αἴσθησιν ἐφέλκων 66
μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ' αὐτῇ καθ' αὑτὴν
εἰλικρινεῖ τῇ διανοίᾳ χρώμενος αὐτὸ καθ' αὑτὸ εἰλι-
κρινὲς ἕκαστον ἐπιχειροῖ θηρεύειν τῶν ὄντων, ἀπαλ-

6 μηδέ τις Bodl. μήτε τις Bekk. Stallb. with the other mss. **14** αὖ καλόν γέ τοι Bekk. partly from Heindorf's conj. οὐ καλόν γέ τι Bodl. (?) and other mss. **30** ἐπιχειροῖ Bodl. pr. m. ἐπιχειροίη

λαγεὶς ὅ,τι μάλιστα ὀφθαλμῶν τε καὶ ὤτων καὶ ὡς ἔπος εἰπεῖν ξύμπαντος τοῦ σώματος, ὡς ταράττοντος καὶ οὐκ ἐῶντος τὴν ψυχὴν κτήσασθαι ἀλήθειάν τε καὶ φρόνησιν, ὅταν κοινωνῇ, ἆρ' οὐχ οὗτός ἐστιν, ὦ Σιμμία, εἴπερ τις καὶ ἄλλος, ὁ τευξόμενος τοῦ ὄντος; Ὑπερφυῶς, ἔφη ὁ Σιμμίας, ὡς ἀληθῆ λέγεις, ὦ Σώκρατες.

B XI. Οὐκοῦν ἀνάγκη, ἔφη, ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάνδε τινὰ τοῖς γνησίως φιλοσόφοις, ὥστε καὶ πρὸς ἀλλήλους τοιαῦτ' ἄττα λέγειν, ὅτι κινδυνεύει τοι ὥσπερ ἀτραπός τις ἡμᾶς ἐκφέρειν μετὰ τοῦ λόγου ἐν τῇ σκέψει, ὅτι, ἕως ἂν τὸ σῶμα ἔχωμεν καὶ ξυμπεφυρμένη ᾖ ἡμῶν ἡ ψυχὴ μετὰ τοῦ τοιούτου κακοῦ, οὐ μή ποτε κτησώμεθα ἱκανῶς οὗ ἐπιθυμοῦμεν· φαμὲν δὲ τοῦτο εἶναι τὸ ἀληθές. μυρίας μὲν γὰρ ἡμῖν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν ἀναγκαίαν τροφήν·

C ἔτι δὲ ἄν τινες νόσοι προσπέσωσιν, ἐμποδίζουσιν ἡμῶν τὴν τοῦ ὄντος θήραν· ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπίπλησιν ἡμᾶς πολλῆς, ὥστε τὸ λεγόμενον ὡς ἀληθῶς τῷ ὄντι ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέποτε οὐδέν. καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι. διὰ γὰρ τὴν τῶν χρημάτων κτῆσιν πάντες οἱ πόλεμοι

D ἡμῖν γίγνονται, τὰ δὲ χρήματα ἀναγκαζόμεθα κτᾶσθαι διὰ τὸ σῶμα, δουλεύοντες τῇ τούτου θεραπείᾳ· καὶ ἐκ τούτου ἀσχολίαν ἄγομεν φιλοσοφίας πέρι διὰ πάντα ταῦτα. τὸ δ' ἔσχατον πάντων ὅτι, ἐάν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ζητήσεσιν αὖ πανταχοῦ παραπῖπτον θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπλήττει, ὥστε μὴ

edd. **13** κτησόμεθα Bekk. with two mss. κτησώμεθα all other mss. On this § see also Bonitz 'Zeitschrift fur östr. gymnasien' 1866, mai, p. 309—312.

δύνασθαι ὑπ' αὐτοῦ καθορᾶν τἀληθές, ἀλλὰ τῷ ὄντι
ἡμῖν δέδεικται ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἴσε-
σθαι, ἀπαλλακτέον αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέον E
αὐτὰ τὰ πράγματα· καὶ τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὗ
ἐπιθυμοῦμέν τε καὶ φαμεν ἐρασταὶ εἶναι, φρονήσεως,
ἐπειδὰν τελευτήσωμεν, ὡς ὁ λόγος σημαίνει, ζῶσι δὲ
οὔ. εἰ γὰρ μὴ οἷόν τε μετὰ τοῦ σώματος μηδὲν καθα-
ρῶς γνῶναι, δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστι κτήσασθαι
τὸ εἰδέναι ἢ τελευτήσασι· τότε γὰρ αὐτὴ καθ' αὑτὴν 67
ἔσται ἡ ψυχὴ χωρὶς τοῦ σώματος, πρότερον δ' οὔ. καὶ
ἐν ᾧ ἂν ζῶμεν, οὕτως, ὡς ἔοικεν, ἐγγυτάτω ἐσόμεθα
τοῦ εἰδέναι, ἐὰν ὅ,τι μάλιστα μηδὲν ὁμιλῶμεν τῷ
σώματι μηδὲ κοινωνῶμεν, ὅ,τι μὴ πᾶσα ἀνάγκη, μηδὲ
ἀναπιμπλώμεθα τῆς τούτου φύσεως, ἀλλὰ καθαρεύωμεν
ἀπ' αὐτοῦ, ἕως ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς· καὶ
οὕτω μὲν καθαροὶ ἀπαλλαττόμενοι τῆς τοῦ σώματος
ἀφροσύνης, ὡς τὸ εἰκός, μετὰ τοιούτων τε ἐσόμεθα καὶ
γνωσόμεθα δι' ἡμῶν αὐτῶν πᾶν τὸ εἰλικρινές· τοῦτο B
δ' ἐστὶν ἴσως τὸ ἀληθές. μὴ καθαρῷ γὰρ καθαροῦ
ἐφάπτεσθαι μὴ οὐ θεμιτὸν ᾖ. τοιαῦτα οἶμαι, ὦ Σιμμία,
ἀναγκαῖον εἶναι πρὸς ἀλλήλους λέγειν τε καὶ δοξάζειν
πάντας τοὺς ὀρθῶς φιλομαθεῖς· ἢ οὐ δοκεῖ σοι οὕτως;
Παντός γε μᾶλλον, ὦ Σώκρατες.

XII. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ ταῦτ' ἀληθῆ, ὦ
ἑταῖρε, πολλὴ ἐλπὶς ἀφικομένῳ οἷ ἐγὼ πορεύομαι, ἐκεῖ
ἱκανῶς, εἴπερ που ἄλλοθι, κτήσασθαι τοῦτο οὗ ἕνεκα ἡ
πολλὴ πραγματεία ἡμῖν ἐν τῷ παρελθόντι βίῳ γέγονεν,
ὥστε ἥ γε ἀποδημία ἡ νῦν μοι προστεταγμένη μετὰ C
ἀγαθῆς ἐλπίδος γίγνεται καὶ ἄλλῳ ἀνδρί, ὃς ἡγεῖταί οἱ
παρεσκευάσθαι τὴν διάνοιαν ὥσπερ κεκαθαρμένην.
Πάνυ μὲν οὖν, ἔφη ὁ Σιμμίας. Κάθαρσις δὲ εἶναι ἆρα

28 νῦν μοι Bodl. νῦν ἐμοὶ Bekk. with the other mss.

οὐ τοῦτο ξυμβαίνει, ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται,
τὸ χωρίζειν ὅ,τι μάλιστα ἀπὸ τοῦ σώματος τὴν ψυχὴν
καὶ ἐθίσαι αὐτὴν καθ' αὑτὴν πανταχόθεν ἐκ τοῦ σώμα-
τος συναγείρεσθαί τε καὶ ἀθροίζεσθαι, καὶ οἰκεῖν κατὰ
τὸ δυνατὸν καὶ ἐν τῷ νῦν παρόντι καὶ ἐν τῷ ἔπειτα
D μόνην καθ' αὑτήν, ἐκλυομένην ὥσπερ ἐκ δεσμῶν ἐκ τοῦ
σώματος; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν τοῦτό γε θάνα-
τος ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώμα-
τος; Παντάπασί γ', ἦ δ' ὅς. Λύειν δέ γε αὐτήν, ὥς
φαμεν, προθυμοῦνται ἀεὶ μάλιστα καὶ μόνοι οἱ φιλοσο-
φοῦντες ὀρθῶς, καὶ τὸ μελέτημα αὐτὸ τοῦτό ἐστι τῶν
φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος,
ἢ οὔ; Φαίνεται. Οὐκοῦν, ὅπερ ἐν ἀρχῇ ἔλεγον, γε-
λοῖον ἂν εἴη ἄνδρα παρασκευάζονθ' ἑαυτὸν ἐν τῷ βίῳ
E ὅ,τι ἐγγυτάτω ὄντα τοῦ τεθνάναι οὕτω ζῇν, κἄπειθ'
ἥκοντος αὐτῷ τούτου ἀγανακτεῖν; οὐ γελοῖον; Πῶς δ'
οὔ; Τῷ ὄντι ἄρα, ἔφη, ὦ Σιμμία, οἱ ὀρθῶς φιλοσο-
φοῦντες ἀποθνήσκειν μελετῶσι, καὶ τὸ τεθνάναι ἥκιστ'
αὐτοῖς ἀνθρώπων φοβερόν. ἐκ τῶνδε δὲ σκόπει. εἰ
γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ
καθ' αὑτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ
γιγνομένου εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν
ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκεῖσε ἴοιεν, οἳ ἀφικομένοις
68 ἐλπίς ἐστιν οὗ διὰ βίου ἤρων τυχεῖν· ἤρων δὲ φρονή-
σεως· ᾧ τε διεβέβληντο, τούτου ἀπηλλάχθαι ξυνόντος
αὐτοῖς; ἢ ἀνθρωπίνων μὲν παιδικῶν καὶ γυναικῶν καὶ

6 *μόνην* is considered spurious by Cobet Var. Lect. p. 165. 'Quia apparet dici *τὸ σῶμα εἶναι οἷον δεσμὰ τῆς ψυχῆς*, emenda *ὥσπερ ἐκ δεσμῶν τοῦ σώματος*: adiecit nescio quis alteram praepositionem, ne *δεσμὰ τοῦ σώματος* dici viderentur.' Cobet Var. Lect. p. 165. **16** *οὐ γελοῖον*; considered spurious by Cobet Nov. Lect. p. 111. **22** *εἰ φοβοῖντο*: 'repetitum *εἰ* sciolo debetur' Cobet, Nov. Lect. p. 102. **25** *διαβέβληντο* Bekk. against the Bodl. and most mss.

υἱέων ἀποθανόντων πολλοὶ δὴ ἑκόντες ἠθέλησαν εἰς Ἅιδου ἐλθεῖν, ὑπὸ ταύτης ἀγόμενοι τῆς ἐλπίδος, τῆς τοῦ ὄψεσθαί τε ἐκεῖ ὧν ἐπεθύμουν καὶ ξυνέσεσθαι· φρονήσεως δὲ ἄρα τις τῷ ὄντι ἐρῶν, καὶ λαβὼν σφόδρα τὴν αὐτὴν ταύτην ἐλπίδα, μηδαμοῦ ἄλλοθι ἐντεύξεσθαι αὐτῇ ἀξίως λόγου ἢ ἐν Ἅιδου, ἀγανακτήσει τε ἀποθνήσκων καὶ οὐκ ἄσμενος εἶσιν αὐτόσε; οἴεσθαί γε χρή, B ἐὰν τῷ ὄντι γ' ᾖ, ὦ ἑταῖρε, φιλόσοφος· σφόδρα γὰρ αὐτῷ ταῦτα δόξει, μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει ἀλλ' ἢ ἐκεῖ. εἰ δὲ τοῦτο οὕτως ἔχει, ὅπερ ἄρτι ἔλεγον, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; Πολλὴ μέντοι νὴ Δία, ἦ δ' ὅς.

XIII. Οὐκοῦν ἱκανόν σοι τεκμήριον, ἔφη, τοῦτο ἀνδρὸς ὃν ἂν ἴδῃς ἀγανακτοῦντα μέλλοντα ἀποθανεῖσθαι, ὅτι οὐκ ἄρ' ἦν φιλόσοφος ἀλλά τις φιλοσώματος; ὁ αὐτὸς δέ που οὗτος τυγχάνει ὢν καὶ φιλοχρή- C ματος καὶ φιλότιμος, ἤτοι τὰ ἕτερα τούτων ἢ ἀμφότερα. Πάνυ, ἔφη, ἔχει οὕτως ὡς λέγεις. Ἆρ' οὖν, ἔφη, ὦ Σιμμία, οὐ καὶ ἡ ὀνομαζομένη ἀνδρεία τοῖς οὕτω διακειμένοις μάλιστα προσήκει; Πάντως δήπου, ἔφη. Οὐκοῦν καὶ ἡ σωφροσύνη, ἣν καὶ οἱ πολλοὶ ὀνομάζουσι σωφροσύνην, τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπτοῆσθαι ἀλλ' ὀλιγώρως ἔχειν καὶ κοσμίως, ἆρ' οὐ τούτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος ὀλιγωροῦσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν; Ἀνάγκη, ἔφη. D Εἰ γὰρ ἐθελήσεις, ἦ δ' ὅς, ἐννοῆσαι τήν γε τῶν ἄλλων ἀνδρείαν τε καὶ σωφροσύνην, δόξει σοι εἶναι ἄτοπος. Πῶς δή, ὦ Σώκρατες; Οἶσθα, ἦ δ' ὅς, ὅτι τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγάλων κακῶν εἶναι; Καὶ μάλα, ἔφη. Οὐκοῦν φόβῳ μειζόνων κακῶν ὑπο-

18 Πάνυ γ' Bekk. Stallb. γε om. Bodl. and other mss. **19** ἀνδρία Bekk. against the Bodl. **26** ἐθελήσεις Bodl. Herm. ἐθέλεις Bekk.

μένουσιν αὐτῶν οἱ ἀνδρεῖοι τὸν θάνατον, ὅταν ὑπομένωσιν; Ἔστι ταῦτα. Τῷ δεδιέναι ἄρα καὶ δέει ἀνδρεῖοί εἰσι πάντες πλὴν οἱ φιλόσοφοι. καίτοι ἄτοπόν
E γε δέει τινὰ καὶ δειλίᾳ ἀνδρεῖον εἶναι. Πάνυ μὲν οὖν. Τί δέ; οἱ κόσμιοι αὐτῶν οὐ ταὐτὸν τοῦτο πεπόνθασιν· ἀκολασίᾳ τινὶ σώφρονές εἰσι; καίτοι φαμέν γέ που ἀδύνατον εἶναι, ἀλλ' ὅμως αὐτοῖς συμβαίνει τούτῳ ὅμοιον εἶναι τὸ πάθος τὸ περὶ ταύτην τὴν εὐήθη σωφροσύνην· φοβούμενοι γὰρ ἑτέρων ἡδονῶν στερηθῆναι καὶ ἐπιθυμοῦντες ἐκείνων, ἄλλων ἀπέχονται ὑπ' ἄλλων
69 κρατούμενοι. καίτοι καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἄρχεσθαι· ἀλλ' ὅμως ξυμβαίνει αὐτοῖς κρατουμένοις ὑφ' ἡδονῶν κρατεῖν ἄλλων ἡδονῶν. τοῦτο δ' ὅμοιόν ἐστιν ᾧ νῦν δὴ ἐλέγετο, τῷ τρόπον τινὰ δι' ἀκολασίαν αὐτοὺς σεσωφρονίσθαι. Ἔοικε γάρ. Ὦ μακά-
ριε Σιμμία, μὴ γὰρ οὐχ αὕτη ᾖ ἡ ὀρθὴ πρὸς ἀρετὴν ἀλλαγή, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα, ἀλλ' ᾖ ἐκεῖνο μόνον τὸ νόμισμα ὀρθόν, ἀνθ' οὗ δεῖ ἅπαντα ταῦτα καταλ-
B λάττεσθαι, φρόνησις, καὶ τούτου μὲν πάντα καὶ μετὰ τούτου ὠνούμενά τε καὶ πιπρασκόμενα τῷ ὄντι ᾖ καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην ἀληθὴς ἀρετὴ μετὰ φρονήσεως, καὶ προσγιγνομένων καὶ ἀπογιγνομένων καὶ ἡδονῶν καὶ φόβων καὶ τῶν ἄλλων πάντων τῶν τοιούτων· χωριζόμενα δὲ φρονήσεως καὶ ἀλλαττόμενα ἀντὶ ἀλλήλων μὴ σκιαγραφία τις ᾖ ἡ τοιαύτη ἀρετὴ καὶ τῷ ὄντι ἀνδραποδώδης τε καὶ οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχῃ, τὸ δ' ἀληθὲς τῷ ὄντι

Stallb. with other mss. **27** ἀνδρίαν Bekk. (so again 69 B C). **5** Τί δαί Bekk. **28** ἀρετὴ ᾖ Bekk. ᾖ is not in the mss.: the Bodl. and the better class have merely ἀρετὴ: two mss. "HG" add ἡ, one καὶ, and Heindorf conjectured ᾖ. **29** ἔχῃ Bodl. Bekk.

ἢ κάθαρσίς τις τῶν τοιούτων πάντων, καὶ ἡ σωφρο- C
σύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία καὶ αὐτὴ ἡ φρό-
νησις μὴ καθαρμός τις ᾖ. καὶ κινδυνεύουσι καὶ οἱ τὰς
τελετὰς ἡμῖν οὗτοι καταστήσαντες οὐ φαῦλοί τινες
εἶναι, ἀλλὰ τῷ ὄντι πάλαι αἰνίττεσθαι ὅτι ὃς ἂν ἀμύ-
ητος καὶ ἀτέλεστος εἰς Ἅιδου ἀφίκηται, ἐν βορβόρῳ
κείσεται, ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκεῖσε
ἀφικόμενος μετὰ θεῶν οἰκήσει. εἰσὶ γὰρ δή, φασὶν οἱ
περὶ τὰς τελετάς, ναρθηκοφόροι μὲν πολλοί, βάκχοι δέ
τε παῦροι· οὗτοι δ' εἰσὶ κατὰ τὴν ἐμὴν δόξαν οὐκ ἄλ- D
λοι ἢ οἱ πεφιλοσοφηκότες ὀρθῶς. ὧν δὴ καὶ ἐγὼ κατά
γε τὸ δυνατὸν οὐδὲν ἀπέλιπον ἐν τῷ βίῳ ἀλλὰ παντὶ
τρόπῳ προὐθυμήθην γενέσθαι· εἰ δὲ ὀρθῶς προὐθυμή-
θην καί τι ἠνυσάμην, ἐκεῖσε ἐλθόντες τὸ σαφὲς εἰσό-
μεθα, ἐὰν θεὸς ἐθέλῃ, ὀλίγον ὕστερον, ὡς ἐμοὶ δοκεῖ.
ταῦτ' οὖν ἐγώ, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ἀπολο-
γοῦμαι, ὡς εἰκότως ὑμᾶς τε ἀπολείπων καὶ τοὺς ἐνθάδε
δεσπότας οὐ χαλεπῶς φέρω οὐδ' ἀγανακτῶ, ἡγούμενος E
κἀκεῖ οὐδὲν ἧττον ἢ ἐνθάδε δεσπόταις τε ἀγαθοῖς ἐν-
τεύξεσθαι καὶ ἑταίροις· τοῖς δὲ πολλοῖς ἀπιστίαν παρ-
έχει· εἴ τι οὖν ὑμῖν πιθανώτερός εἰμι ἐν τῇ ἀπολογίᾳ
ἢ τοῖς Ἀθηναίων δικασταῖς, εὖ ἂν ἔχοι.

XIV. Εἰπόντος δὴ τοῦ Σωκράτους ταῦτα ὑπολα-
βὼν ὁ Κέβης ἔφη· Ὦ Σώκρατες, τὰ μὲν ἄλλα ἔμοιγε
δοκεῖ καλῶς λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλὴν 70
ἀπιστίαν παρέχει τοῖς ἀνθρώποις μή, ἐπειδὰν ἀπαλ-
λαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ᾖ, ἀλλ' ἐκείνῃ τῇ ἡμέρᾳ

ἔχουσα Stallb. and Herm. with many mss.: but this is no doubt the emendation of a grammarian who attempted to make the construction smoother. **14** ἠνυσάμην cod. Aug. Bekk. Stallb. ἠνύσαμεν Herm. (Ast, Bernhardy 'Syntax' p. 416) with the other mss. **24** δοκεῖ ἔμοιγε Bekk., but the above order is warranted by the Bodl. and many other mss., also by Stobaeus Ecl. Phys. p. 328 Gaisf.

διαφθείρηταί τε καὶ ἀπολλύηται, ᾗ ἂν ὁ ἄνθρωπος ἀποθάνῃ· εὐθὺς ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ᾖ, ἐπεί, εἴπερ εἴη που αὐτὴ καθ' αὑτὴν ξυνηθροισμένη καὶ ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διῆλθες, πολλὴ ἂν ἐλπὶς εἴη καὶ καλή, ὦ Σώκρατες, ὡς ἀληθῆ ἐστιν ἃ σὺ λέγεις· ἀλλὰ τσῦτο δὴ ἴσως οὐκ ὀλίγης παραμυθίας δεῖται καὶ πίστεως, ὡς ἔστι τε ἡ ψυχὴ ἀποθανόντος τοῦ ἀνθρώπου καί τινα δύναμιν ἔχει καὶ φρόνησιν. Ἀληθῆ, ἔφη, λέγεις, ὁ Σωκράτης, ὦ Κέβης· ἀλλὰ τί δὴ ποιῶμεν; ἢ περὶ αὐτῶν τούτων βούλει διαμυθολογῶμεν, εἴτε εἰκὸς οὕτως ἔχειν εἴτε μή; Ἐγωγ' οὖν, ἔφη ὁ Κέβης, ἡδέως ἂν ἀκούσαιμι, ἥντινα δόξαν ἔχεις περὶ αὐτῶν. Οὔκουν γ' ἂν οἶμαι, ἢ δ' ὃς ὁ Σωκράτης, εἰπεῖν τινα νῦν ἀκούσαντα, οὐδ' εἰ κωμῳδιοποιὸς εἴη, ὡς ἀδολεσχῶ καὶ οὐ περὶ προσηκόντων τοὺς λόγους ποιοῦμαι. εἰ οὖν δοκεῖ, χρὴ διασκοπεῖσθαι.

XV. Σκεψώμεθα δὲ αὐτὸ τῇδέ πῃ, εἴτε ἄρα ἐν Ἅιδου εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων εἴτε καὶ οὔ. παλαιὸς μὲν οὖν ἔστι τις λόγος, οὗ μεμνήμεθα, ὡς εἰσὶν ἐνθένδε ἀφικόμεναι ἐκεῖ, καὶ πάλιν γε δεῦρο ἀφικνοῦνται καὶ γίγνονται ἐκ τῶν τεθνεώτων· καὶ εἰ τοῦθ' οὕτως ἔχει, πάλιν γίγνεσθαι ἐκ τῶν ἀποθανόντων τοὺς ζῶντας, ἄλλο τι ἢ εἶεν ἂν αἱ ψυχαὶ ἡμῶν ἐκεῖ; οὐ γὰρ ἄν που πάλιν ἐγίγνοντο μὴ οὖσαι, καὶ τοῦτο ἱκανὸν τεκμήριον τοῦ ταῦτ' εἶναι, εἰ τῷ ὄντι φανερὸν γίγνοιτο ὅτι οὐδαμόθεν ἄλλοθεν γίγνονται οἱ

1 ἄνθρωπος Bekk. 5 καθ' ἑαυτήν Bekk. against the Bodl. 16 κωμῳδοποιός Bekk.: but κωμῳδιοποιὸς is given by the Bodl. and the best mss.; see Apol. 18 D. 25 ἄλλο τι ἢ εἶεν Bodl.; Bekk. omits ἢ. ἡμῶν αἱ ψυχαὶ Bekk. against the Bodl. 28 γίγνοιτο Bodl. Herm. Stallb. γένοιτο Bekk.

ζῶντες ἢ ἐκ τῶν τεθνεώτων· εἰ δὲ μὴ ἔστι τοῦτο, ἄλλου ἄν του δέοι λόγου. Πάνυ μὲν οὖν, ἔφη ὁ Κέβης. Μὴ τοίνυν κατ' ἀνθρώπων, ἦ δ' ὅς, σκόπει μόνον τοῦτο, εἰ βούλει ῥᾷον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν, καὶ ξυλλήβδην ὅσαπερ ἔχει γένεσιν, περὶ πάντων ἴδωμεν, ἆρ' οὕτωσὶ γίγνεται πάντα, οὐκ ἄλλοθεν ἢ ἐκ τῶν ἐναντίων τὰ ἐναντία, ὅσοις τυγχάνει ὂν E τοιοῦτόν τι, οἷον τὸ καλὸν τῷ αἰσχρῷ ἐναντίον που καὶ δίκαιον ἀδίκῳ, καὶ ἄλλα δὴ μυρία οὕτως ἔχει. τοῦτο οὖν σκεψώμεθα, ἆρα ἀναγκαῖον, ὅσοις ἔστι τι ἐναντίον, μηδαμόθεν ἄλλοθεν αὐτὸ γίγνεσθαι ἢ ἐκ τοῦ αὐτῷ ἐναντίου. οἷον ὅταν μεῖζόν τι γίγνηται, ἀνάγκη που ἐξ ἐλάττονος ὄντος πρότερον ἔπειτα μεῖζον γίγνεσθαι; Ναί. Οὐκοῦν κἂν ἔλαττον γίγνηται, ἐκ 71 μείζονος ὄντος πρότερον ὕστερον ἔλαττον γενήσεται; Ἔστιν, ἔφη, οὕτω. Καὶ μὴν ἐξ ἰσχυροτέρου τὸ ἀσθενέστερον καὶ ἐκ βραδυτέρου τὸ θᾶττον; Πάνυ γε. Τί δέ; ἄν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνονος, καὶ ἂν δικαιότερον, ἐξ ἀδικωτέρου; Πῶς γὰρ οὔ; Ἱκανῶς οὖν, ἔφη, ἔχομεν τοῦτο, ὅτι πάντα οὕτω γίγνεται, ἐξ ἐναντίων τὰ ἐναντία πράγματα; Πάνυ γε. Τί δ' αὖ; ἔστι τι καὶ τοιόνδε ἐν αὐτοῖς, οἷον μεταξὺ ἀμφοτέρων πάντων τῶν ἐναντίων δυοῖν ὄντοιν δύο γενέσεις, ἀπὸ μὲν τοῦ ἑτέρου ἐπὶ τὸ ἕτερον, ἀπὸ δ' αὖ τοῦ ἑτέρου B πάλιν ἐπὶ τὸ ἕτερον· μείζονος μὲν γὰρ πράγματος καὶ ἐλάττονος μεταξὺ αὔξησις καὶ φθίσις, καὶ καλοῦμεν οὕτω τὸ μὲν αὐξάνεσθαι, τὸ δὲ φθίνειν; Ναί, ἔφη. Οὐκοῦν καὶ διακρίνεσθαι, καὶ συγκρίνεσθαι, καὶ ψύχεσθαι καὶ θερμαίνεσθαι, καὶ πάντα οὕτω, κἂν εἰ μὴ

6 ἅπαντα Bekk. πάντα Bodl. and other mss. **16** ἰσχυροτέρου γε Bekk. against the Bodl. **17** Τί δαί Bekk. **18** ἐὰν Bekk. ἂν Bodl. **25** μὲν γὰρ Bodl. corr. (γὰρ is om. m. pr.): μὲν is wanting in several mss.

χρωμεθα τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ᾽ ἔργῳ γοῦν πανταχοῦ οὕτως ἔχειν ἀναγκαῖον, γίγνεσθαί τε αὐτὰ ἐξ ἀλλήλων γενεσίν τε εἶναι ἐξ ἑκατέρων εἰς ἄλληλα; Πάνυ μὲν οὖν, ἦ δ᾽ ὅς.

C XVI. Τί οὖν; ἔφη, τῷ ζῆν ἔστι τι ἐναντίον, ὥσπερ τῷ ἐγρηγορέναι τὸ καθεύδειν; Πάνυ μὲν οὖν, ἔφη. Τί; Τὸ τεθνάναι, ἔφη. Οὐκοῦν ἐξ ἀλλήλων τε γίγνεται ταῦτα, εἴπερ ἐναντία ἐστί, καὶ αἱ γενέσεις εἰσὶν αὐτοῖν μεταξὺ δύο δυοῖν ὄντοιν; Πῶς γὰρ οὔ; Τὴν μὲν τοίνυν ἑτέραν συζυγίαν ὧν νῦν δὴ ἔλεγον ἐγώ σοι, ἔφη, ἐρῶ, ὁ Σωκράτης, καὶ αὐτὴν καὶ τὰς γενέσεις· σὺ δέ μοι τὴν ἑτέραν. λέγω δὲ τὸ μὲν καθεύδειν, τὸ δὲ ἐγρηγορέναι, καὶ ἐκ τοῦ καθεύδειν τὸ ἐγρηγορέναι D γίγνεσθαι καὶ ἐκ τοῦ ἐγρηγορέναι τὸ καθεύδειν, καὶ τὰς γενέσεις αὐτοῖν τὴν μὲν καταδαρθάνειν εἶναι, τὴν δὲ ἀνεγείρεσθαι. ἱκανῶς σοι, ἔφη, ἢ οὔ: Πάνυ μὲν οὖν. Λέγε δή μοι καὶ σύ, ἔφη, οὕτω περὶ ζωῆς καὶ θανάτου. οὐκ ἐναντίον μὲν φῂς τῷ ζῆν τὸ τεθνάναι εἶναι; Ἔγωγε. Γίγνεσθαι δὲ ἐξ ἀλλήλων; Ναί. Ἐξ οὖν τοῦ ζῶντος τί τὸ γιγνόμενον; Τὸ τεθνηκός, ἔφη. Τί δέ, ἦ δ᾽ ὅς, ἐκ τοῦ τεθνεῶτος; Ἀναγκαῖον, ἔφη, ὁμολογεῖν ὅτι τὸ ζῶν. Ἐκ τῶν τεθνεώτων ἄρα, ὦ Κέβης, τὰ ζῶντά E τε καὶ οἱ ζῶντες γίγνονται; Φαίνεται, ἔφη. Εἰσὶν ἄρα, ἔφη, αἱ ψυχαὶ ἡμῶν ἐν Ἅιδου. Ἔοικεν. Οὐκοῦν καὶ τοῖν γενεσέοιν τοῖν περὶ ταῦτα ἥ γ᾽ ἑτέρα σαφὴς οὖσα τυγχάνει· τὸ γὰρ ἀποθνήσκειν σαφὲς δήπου, ἦ οὔ; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν, ἦ δ᾽ ὅς, ποιήσομεν; οὐκ ἀνταποδώσομεν τὴν ἐναντίαν γένεσιν, ἀλλὰ ταύτῃ χωλὴ ἔσται ἡ φύσις; ἢ ἀνάγκη ἀποδοῦναι τῷ ἀποθνήσκειν ἐναντίαν τινὰ γένεσιν; Πάντως που, ἔφη.

3 ἐξ ἑκατέρων εἰς Bodl. Herm. Stallb.; ἑκατέρου (without ἐξ) εἰς Bekk. **4** Πάνυ γ᾽ Bekk. Πάνυ μὲν οὖν Bodl. **20** Τί δαί Bekk.

Τίνα ταύτην; Τὸ ἀναβιώσκεσθαι. Οὐκοῦν, ἦ δ' ὅς, εἴπερ ἔστι τὸ ἀναβιώσκεσθαι, ἐκ τῶν τεθνεώτων ἂν εἴη 72
γένεσις εἰς τοὺς ζῶντας αὖτη, τὸ ἀναβιώσκεσθαι; Πάνυ γε. Ὁμολογεῖται ἄρα ἡμῖν καὶ ταύτῃ τοὺς
5 ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι οὐδὲν ἧττον ἢ τοὺς τεθνεῶτας ἐκ τῶν ζώντων· τούτου δὲ ὄντος ἱκανον που ἐδόκει τεκμήριον εἶναι ὅτι ἀναγκαῖον τὰς τῶν τεθνεώτων ψυχὰς εἶναί που, ὅθεν δὴ πάλιν γίγνεσθαι. Δοκεῖ μοι, ἔφη, ὦ Σώκρατες, ἐκ τῶν ὡμολογημένων
10 ἀναγκαῖον οὕτως ἔχειν.

XVII. Ἰδὲ τοίνυν οὕτως, ἔφη, ὦ Κέβης, ὅτι οὐδ' ἀδίκως ὡμολογήκαμεν, ὡς ἐμοὶ δοκεῖ. εἰ γὰρ μὴ ἀεὶ ἀνταποδιδοίη τὰ ἕτερα τοῖς ἑτέροις γιγνόμενα ὥσπερεὶ Β
κύκλῳ περιιόντα, ἀλλ' εὐθεῖά τις εἴη ἡ γένεσις ἐκ τοῦ
15 ἑτέρου μόνον εἰς τὸ καταντικρὺ καὶ μὴ ἀνακάμπτοι πάλιν ἐπὶ τὸ ἕτερον μηδὲ καμπὴν ποιοῖτο, οἶσθ' ὅτι πάντα τελευτῶντα τὸ αὐτὸ σχῆμα ἂν σχοίη καὶ τὸ αὐτὸ πάθος ἂν πάθοι καὶ παύσαιτο γιγνόμενα; Πῶς λέγεις, ἔφη. Οὐδὲν χαλεπόν, ἦ δ' ὅς, ἐννοῆσαι ὃ λέγω·
20 ἀλλ' οἷον εἰ τὸ καταδαρθάνειν μὲν εἴη, τὸ δ' ἀνεγείρεσθαι μὴ ἀνταποδιδοίη γιγνόμενον ἐκ τοῦ καθεύδοντος, οἶσθ' ὅτι τελευτῶντα πάντ' ἂν λῆρον τὸν Ἐνδυμίωνα C
ἀποδείξειε καὶ οὐδαμοῦ ἂν φαίνοιτο, διὰ τὸ καὶ τἆλλα πάντα ταὐτὸν ἐκείνῳ πεπονθέναι, καθεύδειν. κἂν εἰ ξυγ-
25 κρίνοιτο μὲν πάντα, διακρίνοιτο δὲ μή, ταχὺ ἂν τὸ τοῦ Ἀναξαγόρου γεγονὸς εἴη, ὁμοῦ πάντα χρήματα. ὡσαύτως δέ, ὦ φίλε Κέβης, εἰ ἀποθνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι τὰ τεθνεῶτα καὶ μὴ πάλιν ἀναβιώσκοιτο,

11 *τοίνυν οὕτως* Bodl. Herm. Stallb., *οὕτως* om. Bekk. with the other mss. 22 *πάντ' ἂν* Bekk. from a conj. by Fischer: *πάντα* the mss. 27 *καὶ εἰ* Bekk. *καὶ* om. Bodl. Herm.

ἆρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι καὶ
D μηδὲν ζῇν; εἰ γὰρ ἐκ μὲν τῶν ἄλλων τὰ ζῶντα γί-
γνοιτο, τὰ δὲ ζῶντα θνήσκοι, τίς μηχανὴ μὴ οὐχὶ πάντα
καταναλωθῆναι εἰς τὸ τεθνάναι; Οὐδὲ μία μοι δοκεῖ,
ἔφη ὁ Κέβης, ὦ Σώκρατες, ἀλλά μοι δοκεῖς παντά- 5
πασιν ἀληθῆ λέγειν. Ἔστι γάρ, ἔφη, ὦ Κέβης, ὡς
ἐμοὶ δοκεῖ, παντὸς μᾶλλον οὕτω, καὶ ἡμεῖς αὐτὰ ταῦτα
οὐκ ἐξαπατώμενοι ὁμολογοῦμεν, ἀλλ' ἔστι τῷ ὄντι καὶ
τὸ ἀναβιώσκεσθαι καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας
γίγνεσθαι καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι, καὶ ταῖς 10
E μέν γ' ἀγαθαῖς ἄμεινον εἶναι, ταῖς δὲ κακαῖς κάκιον.

XVIII. Καὶ μήν, ἔφη ὁ Κέβης ὑπολαβών, καὶ
κατ' ἐκεῖνόν γε τὸν λόγον, ὦ Σώκρατες, εἰ ἀληθής
ἐστιν, ὃν σὺ εἴωθας θαμὰ λέγειν, ὅτι ἡμῖν ἡ μάθησις
οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὖσα, καὶ κατὰ 15
τοῦτον ἀνάγκη που ἡμᾶς ἐν προτέρῳ τινὶ χρόνῳ μεμα-
θηκέναι ἃ νῦν ἀναμιμνησκόμεθα. τοῦτο δὲ ἀδύνατον, εἰ
μὴ ἦν που ἡμῶν ἡ ψυχὴ πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ
73 εἴδει γενέσθαι· ὥστε καὶ ταύτῃ ἀθάνατόν τι ἔοικεν ἡ
ψυχὴ εἶναι. Ἀλλ', ὦ Κέβης, ἔφη ὁ Σιμμίας ὑπολα- 20
βών, ποῖαι τούτων αἱ ἀποδείξεις; ὑπόμνησόν με· οὐ
γὰρ σφόδρα ἐν τῷ παρόντι μέμνημαι. Ἐνὶ μὲν λόγῳ,
ἔφη ὁ Κέβης, καλλίστῳ, ὅτι ἐρωτώμενοι οἱ ἄνθρωποι,
ἐάν τις καλῶς ἐρωτᾷ, αὐτοὶ λέγουσι πάντα ἃ ἔχει·
καίτοι εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνοῦσα καὶ 25
ὀρθὸς λόγος, οὐκ ἂν οἷοί τ' ἦσαν τοῦτο ποιήσειν. ἔπειτα
ἐάν τις ἐπὶ τὰ διαγράμματα ἄγῃ ἢ ἄλλο τι τῶν τοιού-
B των, ἐνταῦθα σαφέστατα κατηγορεῖ ὅτι τοῦτο οὕτως
ἔχει. Εἰ δὲ μὴ ταύτῃ γε, ἔφη, πείθει, ὦ Σιμμία, ὁ

10–11 The words *καὶ ταῖς μέν γε — κακαῖς κάκιον* are bracketed by Stallb.: see exeg. comm. **26** *τοῦτο ποιήσειν* Bodl. Herm. Stallb. *τοῦτο ποιεῖν* Bekk. with other mss.

Σωκράτης, σκέψαι ἂν τῇδέ πῃ σοι σκοπουμένῳ συνδόξῃ. ἀπιστεῖς γὰρ δή, πῶς ἡ καλουμένη μάθησις ἀνάμνησίς ἐστιν; Ἀπιστῶ μὲν ἔγωγε, ἦ δ' ὃς ὁ Σιμμίας, οὔ, αὐτὸ δὲ τοῦτο, ἔφη, δέομαι παθεῖν περὶ οὗ ὁ λόγος, ἀναμνησθῆναι. καὶ σχεδόν γε ἐξ ὧν Κέβης ἐπεχείρησε λέγειν ἤδη μέμνημαι καὶ πείθομαι· οὐδὲν μέντ' ἂν ἧττον ἀκούοιμι νῦν, σὺ πῇ ἐπεχείρησας λέγειν. Τῇδε ἔγωγε, ἦ δ' ὅς. ὁμολογοῦμεν γὰρ δήπου, εἴ τίς C τι ἀναμνησθήσεται, δεῖν αὐτὸν τοῦτο πρότερόν ποτε ἐπίστασθαι. Πάνυ γε, ἔφη. Ἆρ' οὖν καὶ τόδε ὁμολογοῦμεν, ὅταν ἐπιστήμη παραγίγνηται τρόπῳ τοιούτῳ, ἀνάμνησιν εἶναι; λέγω δὲ τίνα τρόπον; τόνδε· ἐάν τίς τι πρότερον ἢ ἰδὼν ἢ ἀκούσας ἤ τινα ἄλλην αἴσθησιν λαβὼν μὴ μόνον ἐκεῖνο γνῷ, ἀλλὰ καὶ ἕτερον ἐννοήσῃ, οὗ μὴ ἡ αὐτὴ ἐπιστήμη ἀλλ' ἄλλη, ἆρ' οὐχὶ τοῦτο δικαίως ἐλέγομεν ὅτι ἀνεμνήσθη, οὗ τὴν ἔννοιαν ἔλαβεν; Πῶς λέγεις; Οἷον τὰ τοιάδε· ἄλλη που ἐπι- D στήμη ἀνθρώπου καὶ λύρας. Πῶς γὰρ οὔ; Οὐκοῦν οἶσθα ὅτι οἱ ἐρασταί, ὅταν ἴδωσι λύραν ἢ ἱμάτιον ἢ ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἴωθε χρῆσθαι, πάσχουσι τοῦτο· ἔγνωσάν τε τὴν λύραν καὶ ἐν τῇ διανοίᾳ ἔλαβον τὸ εἶδος τοῦ παιδός, οὗ ἦν ἡ λύρα; τοῦτο δ' ἐστὶν ἀνάμνησις· ὥσπερ γε καὶ Σιμμίαν τις ἰδὼν πολλάκις Κέβητος ἀνεμνήσθη, καὶ ἄλλα που μυρία τοιαῦτ' ἂν εἴη. Μυρία μέντοι νὴ Δί', ἔφη ὁ Σιμμίας. Οὐκοῦν, ἦ δ' ὅς, τὸ τοιοῦτον ἀνάμνησίς τίς ἐστι; μά- E λιστα μέντοι, ὅταν τις τοῦτο πάθῃ περὶ ἐκεῖνα ἃ ὑπὸ χρόνου καὶ τοῦ μὴ ἐπισκοπεῖν ἤδη ἐπελέληστο; Πάνυ

1 σκέψαι ἐὰν Bekk. Stallb. ἂν Bodl. **12** λέγω δέ τινα τρόπον τοῦτον Bekk. τόνδε is in the Bodl. The punctuation changed by Stallb. **13** πρότερον Bodl. and other good mss. Stallb.; ἕτερον Bekk. with other mss. Herm. brackets πρότερον. **16** ἐλέγομεν Bodl. λέγομεν Bekk. Stallb. **19** ἤ τι ἄλλο Bekk. against the Bodl. **28** ἐπιλέληστο Bekk. against the Bodl. and most mss.

μὲν οὖν, ἔφη. Τί δέ; ἦ δ' ὅς· ἔστιν ἵππον γεγραμμένον ἰδόντα καὶ λύραν γεγραμμένην ἀνθρώπου ἀναμνησθῆναι, καὶ Σιμμίαν ἰδόντα γεγραμμένον Κέβητος ἀναμνησθῆναι; Πάνυ γε. Οὐκοῦν καὶ Σιμμίαν ἰδόντα
74 γεγραμμένον αὐτοῦ Σιμμίου ἀναμνησθῆναι; Ἔστι μέντοι, ἔφη.

XIX. Ἆρ' οὖν οὐ κατὰ πάντα ταῦτα ξυμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων, εἶναι δὲ καὶ ἀπ' ἀνομοίων; Ξυμβαίνει. Ἀλλ' ὅταν γε ἀπὸ τῶν ὁμοίων ἀναμιμνήσκηταί τίς τι, ἆρ' οὐκ ἀναγκαῖον τόδε προσπάσχειν, ἐννοεῖν εἴτε τι ἐλλείπει τοῦτο κατὰ τὴν ὁμοιότητα εἴτε μὴ ἐκείνου οὗ ἀνεμνήσθη; Ἀνάγκη, ἔφη. Σκόπει δή, ἦ δ' ὅς, εἰ ταῦτα οὕτως ἔχει. φαμέν πού τι εἶναι ἴσον, οὐ ξύλον λέγω ξύλῳ οὐδὲ λίθον λίθῳ οὐδ' ἄλλο τι τῶν τοιούτων οὐδέν, ἀλλὰ παρὰ ταῦτα πάντα ἕτερόν τι, αὐτὸ τὸ ἴσον· φῶμέν τι εἶναι ἢ μη-
B δέν; Φῶμεν μέντοι νὴ Δί', ἔφη ὁ Σιμμίας, θαυμαστῶς γε. Ἦ καὶ ἐπιστάμεθα αὐτὸ ὃ ἔστιν; Πάνυ γε, ἦ δ' ὅς. Πόθεν λαβόντες αὐτοῦ τὴν ἐπιστήμην; ἆρ' οὐκ ἐξ ὧν νῦν δὴ ἐλέγομεν, ἢ ξύλα ἢ λίθους ἢ ἄλλ' ἄττα ἰδόντες ἴσα, ἐκ τούτων ἐκεῖνο ἐνενοήσαμεν, ἕτερον ὂν τούτων; ἢ οὐχ ἕτερόν σοι φαίνεται; σκόπει δὲ καὶ τῇδε. ἆρ' οὐ λίθοι μὲν ἴσοι καὶ ξύλα ἐνίοτε ταὐτὰ ὄντα τῷ μὲν ἴσα φαίνεται, τῷ δ' οὔ; Πάνυ μὲν οὖν. Τί δέ; αὐτὰ τὰ ἴσα ἔστιν ὅτε ἄνισά σοι ἐφάνη, ἢ ἡ
C ἰσότης ἀνισότης; Οὐδεπώποτέ γε, ὦ Σώκρατες. Οὐ ταὐτὸν ἄρ' ἐστίν, ἦ δ' ὅς, ταῦτά τε τὰ ἴσα καὶ αὐτὸ τὸ ἴσον. Οὐδαμῶς μοι φαίνεται, ὦ Σώκρατες. Ἀλλὰ μὴν ἐκ τούτων γ', ἔφη, τῶν ἴσων, ἑτέρων ὄντων ἐκείνου

1 Τί δαί Bekk. 24 τῷ μὲν — τῷ δὲ Bodl. and Π pr. m. (the Tübing. is reported to have the same reading): τοτὲ μὲν — τοτὲ δὲ Bekk. Stallb. with most mss. 25 Τί δαί Bekk.

τοῦ ἴσου, ὅμως αὐτοῦ τὴν ἐπιστήμην ἐννενόηκάς τε καὶ εἴληφας; Ἀληθέστατα, ἔφη, λέγεις. Οὐκοῦν ἢ ὁμοίου ὄντος τούτοις ἢ ἀνομοίου; Πάνυ γε. Διαφέρει δέ γε, ἢ δ' ὅς, οὐδέν· ἕως ἂν ἄλλο ἰδὼν ἀπὸ ταύτης τῆς ὄψεως ἄλλο ἐννοήσῃς, εἴτε ὅμοιον εἴτε ἀνόμοιον, D ἀναγκαῖον, ἔφη, αὐτὸ ἀνάμνησιν γεγονέναι. Πάνυ μὲν οὖν. Τί δέ; ἢ δ' ὅς· ἢ πάσχομέν τι τοιοῦτον περὶ τὰ ἐν τοῖς ξύλοις τε καὶ οἷς νῦν δὴ ἐλέγομεν τοῖς ἴσοις· ἆρα φαίνεται ἡμῖν οὕτως ἴσα εἶναι ὥσπερ αὐτὸ ὃ ἔστιν ἴσον, ἢ ἐνδεῖ τι ἐκείνου τῷ μὴ τοιοῦτον εἶναι οἷον τὸ ἴσον, ἢ οὐδέν; Καὶ πολύ γε, ἔφη, ἐνδεῖ. Οὐκοῦν ὁμολογοῦμεν ὅταν τίς τι ἰδὼν ἐννοήσῃ, ὅτι βούλεται μὲν τοῦτο, ὃ νῦν ἐγὼ ὁρῶ, εἶναι οἷον ἄλλο τι τῶν ὄντων, ἐνδεῖ δὲ καὶ οὐ δύναται τοιοῦτον εἶναι [ἴσον] οἷον E ἐκεῖνο, ἀλλ' ἔστι φαυλότερον, ἀναγκαῖόν που τὸν τοῦτο ἐννοοῦντα τυχεῖν προειδότα ἐκεῖνο ᾧ φησιν αὐτὸ προσεοικέναι μέν, ἐνδεεστέρως δὲ ἔχειν; Ἀνάγκη. Τί οὖν; τὸ τοιοῦτον πεπόνθαμεν καὶ ἡμεῖς, ἢ οὔ, περί τε τὰ ἴσα καὶ αὐτὸ τὸ ἴσον; Παντάπασί γε. Ἀναγκαῖον ἄρα ἡμᾶς προειδέναι τὸ ἴσον πρὸ ἐκείνου τοῦ χρόνου, ὅτε τὸ πρῶτον ἰδόντες τὰ ἴσα ἐνενοήσαμεν, ὅτι ὀρέγεται 75 μὲν πάντα ταῦτ' εἶναι οἷον τὸ ἴσον, ἔχει δὲ ἐνδεεστέρως. Ἔστι ταῦτα. Ἀλλὰ μὴν καὶ τόδε ὁμολογοῦμεν, μὴ ἄλλοθεν αὐτὸ ἐννενοηκέναι μηδὲ δυνατὸν εἶναι ἐννοῆσαι ἀλλ' ἢ ἐκ τοῦ ἰδεῖν ἢ ἅψασθαι ἢ ἔκ τινος ἄλλης τῶν αἰσθήσεων· ταὐτὸν δὲ πάντα ταῦτα λέγω. Ταὐτὸν γὰρ ἔστιν, ὦ Σώκρατες, πρός γε ὃ βούλεται δηλῶσαι ὁ λόγος. Ἀλλὰ μὲν δὴ ἔκ γε τῶν αἰσθήσεων δεῖ

4 ἕως γὰρ Bekk. γὰρ om. Bodl. pr. Π, Herm. Stallb. **7** Τί δαὶ τόδ'; Bekk. Stallb. τόδε om. Bodl. with many mss. **10** τῷ Bodl. and a few other mss. τὸ Herm. μὴ is om. in the Bodl. and many other mss. **14** ἴσον considered spurious by Mudge and most subsequent editors, including Bekk. and Stallb.

Β ἐννοῆσαι ὅτι πάντα τὰ ἐν ταῖς αἰσθήσεσιν ἐκείνου τε
ὀρέγεται τοῦ ὃ ἔστιν ἴσον, καὶ αὐτοῦ ἐνδεέστερά ἐστιν·
ἢ πῶς λέγομεν; Οὕτως. Πρὸ τοῦ ἄρα ἄρξασθαι
ἡμᾶς ὁρᾷν καὶ ἀκούειν καὶ τἆλλα αἰσθάνεσθαι τυχεῖν
ἔδει που εἰληφότας ἐπιστήμην αὐτοῦ τοῦ ἴσου ὅ,τι 5
ἔστιν, εἰ ἐμέλλομεν τὰ ἐκ τῶν αἰσθήσεων ἴσα ἐκεῖσε
ἀνοίσειν, ὅτι προθυμεῖται μὲν πάντα τοιαῦτα εἶναι
οἷον ἐκεῖνο, ἔστι δὲ αὐτοῦ φαυλότερα. Ἀνάγκη ἐκ
τῶν προειρημένων, ὦ Σώκρατες. Οὐκοῦν γενόμενοι
C εὐθὺς ἑωρῶμέν τε καὶ ἠκούομεν καὶ τὰς ἄλλας αἰσθή- 10
σεις εἴχομεν; Πάνυ γε. Ἔδει δέ γε, φαμέν, πρὸ τούτων τὴν τοῦ ἴσου ἐπιστήμην εἰληφέναι; Ναί. Πρὶν γενέσθαι ἄρα, ὡς ἔοικεν, ἀνάγκη ἡμῖν αὐτὴν εἰληφέναι. Ἔοικεν.

XX. Οὐκοῦν εἰ μὲν λαβόντες αὐτὴν πρὸ τοῦ γε- 15
νέσθαι ἔχοντες ἐγενόμεθα, ἠπιστάμεθα καὶ πρὶν γενέσθαι καὶ εὐθὺς γενόμενοι οὐ μόνον τὸ ἴσον καὶ τὸ μεῖζον καὶ τὸ ἔλαττον ἀλλὰ καὶ ξύμπαντα τὰ τοιαῦτα; οὐ γὰρ περὶ τοῦ ἴσου νῦν ὁ λόγος ἡμῖν μᾶλλόν τι ἢ καὶ περὶ αὐτοῦ τοῦ καλοῦ καὶ αὐτοῦ τοῦ ἀγαθοῦ καὶ 20
D δικαίου καὶ ὁσίου καί, ὅπερ λέγω, περὶ ἁπάντων οἷς ἐπισφραγιζόμεθα τοῦτο ὃ ἔστι, καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι. ὥστε ἀναγκαῖον ἡμῖν εἶναι τούτων ἁπάντων τὰς ἐπιστήμας πρὸ τοῦ γενέσθαι εἰληφέναι. Ἔστι ταῦτα. 25
Καὶ εἰ μέν γε λαβόντες ἑκάστοτε μὴ ἐπιλελήσμεθα, εἰδότας ἀεὶ γίγνεσθαι καὶ ἀεὶ διὰ βίου εἰδέναι· τὸ γὰρ εἰδέναι τοῦτ' ἐστί, λαβόντα του ἐπιστήμην ἔχειν καὶ μὴ ἀπολωλεκέναι· ἢ οὐ τοῦτο λήθην λέγομεν, ὦ Σιμ-
E μία, ἐπιστήμης ἀποβολήν; Πάντως δήπου, ἔφη, ὦ 30
Σώκρατες. Εἰ δέ γε, οἶμαι, λαβόντες πρὶν γενέσθαι

26 ἑκάστοτε μὴ Bodl. μὴ ἑκάστοτε Bekk.

γιγνόμενοι ἀπωλέσαμεν, ὕστερον δὲ ταῖς αἰσθήσεσι χρώμενοι περὶ ταῦτα ἐκείνας ἀναλαμβάνομεν τὰς ἐπιστήμας, ἃς ποτε καὶ πρὶν εἴχομεν, ἆρ' οὐχ ὃ καλοῦμεν μανθάνειν οἰκείαν ἐπιστήμην ἀναλαμβάνειν ἂν εἴη; τοῦτο δέ που ἀναμιμνήσκεσθαι λέγοντες ὀρθῶς ἂν λέγοιμεν; Πάνυ γε. Δυνατὸν γὰρ δὴ τοῦτό γ' ἐφάνη, αἰσθόμενόν τι ἢ ἰδόντα ἢ ἀκούσαντα ἤ τινα ἄλλην 76 αἴσθησιν λαβόντα ἕτερόν τι ἀπὸ τούτου ἐννοῆσαι ὃ ἐπελέληστο, ᾧ τοῦτο ἐπλησίαζεν ἀνόμοιον ὂν ἢ ᾧ ὅμοιον· ὥστε, ὅπερ λέγω, δυοῖν θάτερον, ἤτοι ἐπιστάμενοί γε αὐτὰ γεγόναμεν καὶ ἐπιστάμεθα διὰ βίου πάντες, ἢ ὕστερον, οὓς φαμεν μανθάνειν, οὐδὲν ἄλλ' ἢ ἀναμιμνήσκονται οὗτοι, καὶ ἡ μάθησις ἀνάμνησις ἂν εἴη. Καὶ μάλα δὴ οὕτως ἔχει, ὦ Σώκρατες.

XXI. Πότερον οὖν αἱρεῖ, ὦ Σιμμία, ἐπισταμένους ἡμᾶς γεγονέναι, ἢ ἀναμιμνήσκεσθαι ὕστερον ὧν Β πρότερον ἐπιστήμην εἰληφότες ἦμεν; Οὐκ ἔχω, ὦ Σώκρατες, ἐν τῷ παρόντι ἐλέσθαι. Τί δέ; τόδε ἔχεις ἐλέσθαι, καὶ πῇ σοι δοκεῖ περὶ αὐτοῦ· ἀνὴρ ἐπιστάμενος περὶ ὧν ἐπίσταται ἔχοι ἂν δοῦναι λόγον ἢ οὔ; Πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες. Ἡ καὶ δοκοῦσί σοι πάντες ἔχειν διδόναι λόγον περὶ τούτων ὧν νῦν δὴ ἐλέγομεν; Βουλοίμην μέντ' ἄν, ἔφη ὁ Σιμμίας· ἀλλὰ πολὺ μᾶλλον φοβοῦμαι μὴ αὔριον τηνικάδε οὐκέτι ᾖ ἀνθρώπων οὐδεὶς ἀξίως οἷός C τε τοῦτο ποιῆσαι. Οὐκ ἄρα δοκοῦσί σοι ἐπίστασθαί γε, ἔφη, ὦ Σιμμία, πάντες αὐτά; Οὐδαμῶς. Ἀναμιμνήσκονται ἄρα ἃ ποτε ἔμαθον; Ἀνάγκη. Πότε λαβοῦσαι αἱ ψυχαὶ ἡμῶν τὴν ἐπιστήμην αὐτῶν; οὐ γὰρ δὴ ἀφ' οὗ γε ἄνθρωποι γεγόναμεν. Οὐ δῆτα.

4 οἰκείαν ἂν ἐπιστήμην ἀναλ εἴη Bekk. against all good mss. 10 ἐπιστάμενοί τε Bekk. from Heindorf's conj., but see exeg comm. 12 ἀλλ' Bekk. and Herm. 23 μέντ' ἄν Bekk. and Stallb. μὲν τἄν Herm.

Πρότερον ἄρα. Ναί. Ἦσαν ἄρα, ὦ Σιμμία, αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι ἐν ἀνθρώπου εἴδει, χωρὶς σωμάτων, καὶ φρόνησιν εἶχον. Εἰ μὴ ἄρα ἅμα γιγνόμενοι λαμβάνομεν, ὦ Σώκρατες, ταύτας τὰς ἐπιστήμας· οὗτος γὰρ λείπεται ἔτι ὁ χρόνος. Εἶεν, ὦ ἑταῖρε· ἀπόλλυμεν δὲ αὐτὰς ἐν ποίῳ ἄλλῳ χρόνῳ; οὐ γὰρ δὴ ἔχοντές γε αὐτὰς γιγνόμεθα, ὡς ἄρτι ὡμολογήσαμεν· ἢ ἐν τούτῳ ἀπόλλυμεν, ἐν ᾧπερ καὶ λαμβάνομεν; ἢ ἔχεις ἄλλον τινὰ εἰπεῖν χρόνον; Οὐδαμῶς, ὦ Σώκρατες, ἀλλ' ἔλαθον ἐμαυτὸν οὐδὲν εἰπών.

XXII. Ἆρ' οὖν οὕτως ἔχει, ἔφη, ἡμῖν, ὦ Σιμμία; εἰ μὲν ἔστιν ἃ θρυλοῦμεν ἀεί, καλόν τε καὶ ἀγαθὸν καὶ πᾶσα ἡ τοιαύτη οὐσία, καὶ ἐπὶ ταύτην τὰ ἐκ τῶν αἰσθήσεων πάντα ἀναφέρομεν, ὑπάρχουσαν πρότερον ἀνευρίσκοντες ἡμετέραν οὖσαν, καὶ ταῦτα ἐκείνῃ ἀπεικάζομεν, ἀναγκαῖον, οὕτως ὥσπερ καὶ ταῦτα ἔστιν, οὕτως καὶ τὴν ἡμετέραν ψυχὴν εἶναι καὶ πρὶν γεγονέναι ἡμᾶς· εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη; ἆρ' οὕτως ἔχει, καὶ ἴσῃ ἀνάγκη ταῦτά τε εἶναι καὶ τὰς ἡμετέρας ψυχὰς πρὶν καὶ ἡμᾶς γεγονέναι, καὶ εἰ μὴ ταῦτα, οὐδὲ τάδε; Ὑπερφυῶς, ἔφη, ὦ Σώκρατες, ὁ Σιμμίας, δοκεῖ μοι ἡ αὐτὴ ἀνάγκη εἶναι, καὶ εἰς καλόν γε καταφεύγει ὁ λόγος εἰς τὸ ὁμοίως 77 εἶναι τήν τε ψυχὴν ἡμῶν πρὶν γενέσθαι ἡμᾶς καὶ τὴν οὐσίαν ἣν σὺ νῦν λέγεις. οὐ γὰρ ἔχω ἔγωγε οὐδὲν οὕτω μοι ἐναργὲς ὂν ὡς τοῦτο, τὸ πάντα τὰ τοιαῦτα εἶναι ὡς οἷόν τε μάλιστα, καλόν τε καὶ ἀγαθὸν καὶ τἆλλα πάντα ἃ σὺ νῦν δὴ ἔλεγες· καὶ ἔμοιγε ἱκανῶς ἀποδέδεικται. Τί δὲ δὴ Κέβητι; ἔφη ὁ Σωκράτης·

11 *οὕτως, ἔφη, ἔχει ἡμῖν* Bekk. against the Bodl. The mss. differ in the arrangement of these words. 17 *οὕτω καὶ* Bekk. without a note: Stallb. says 'clare *οὕτως* Bodl. aliique.'

δεῖ γὰρ καὶ Κέβητα πείθειν. Ἱκανῶς, ἔφη ὁ Σιμμίας, ὡς ἔγωγε οἶμαι· καίτοι καρτερώτατος ἀνθρώπων ἐστὶ πρὸς τὸ ἀπιστεῖν τοῖς λόγοις· ἀλλ' οἶμαι οὐκ ἐνδεῶς τοῦτο πεπεῖσθαι αὐτόν, ὅτι πρὶν γενέσθαι ἡμᾶς ἦν B
5 ἡμῶν ἡ ψυχή.

XXIII. Εἰ μέντοι καὶ ἐπειδὰν ἀποθάνωμεν ἔτι ἔσται, οὐδ' αὐτῷ μοι δοκεῖ, ἔφη, ὦ Σώκρατες, ἀποδεδεῖχθαι, ἀλλ' ἔτι ἐνέστηκεν ὃ νῦν δὴ Κέβης ἔλεγε, τὸ τῶν πολλῶν, ὅπως μὴ [ἅμα] ἀποθνήσκοντος τοῦ ἀν-
10 θρώπου διασκεδαννύηται ἡ ψυχὴ καὶ αὐτῇ τοῦ εἶναι τοῦτο τέλος ᾖ. τί γὰρ κωλύει γίγνεσθαι μὲν αὐτὴν καὶ ξυνίστασθαι ἀμόθεν ποθὲν καὶ εἶναι πρὶν καὶ εἰς ἀνθρώπειον σῶμα ἀφικέσθαι, ἐπειδὰν δὲ ἀφίκηται καὶ ἀπαλλάττηται τούτου, τότε καὶ αὐτὴν τελευτᾷν καὶ
15 διαφθείρεσθαι; Εὖ λέγεις, ἔφη, ὦ Σιμμία, ὁ Κέβης. C φαίνεται γὰρ ὥσπερ ἥμισυ ἀποδεδεῖχθαι οὗ δεῖ, ὅτι πρὶν γενέσθαι ἡμᾶς ἦν ἡμῶν ἡ ψυχή· δεῖ δὲ προσαποδεῖξαι ὅτι καὶ ἐπειδὰν ἀποθάνωμεν οὐδὲν ἧττον ἔσται ἢ πρὶν γενέσθαι, εἰ μέλλει τέλος ἡ ἀπόδειξις ἕξειν.
20 Ἀποδέδεικται μέν, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ὁ Σωκράτης, καὶ νῦν, εἰ θέλετε συνθεῖναι τοῦτόν τε τὸν λόγον εἰς ταὐτὸν καὶ ὃν πρὸ τούτου ὡμολογήσαμεν, τὸ γίγνεσθαι πᾶν τὸ ζῶν ἐκ τοῦ τεθνεῶτος. εἰ γὰρ ἔστι μὲν ἡ ψυχὴ καὶ πρότερον, ἀνάγκη δ' αὐτῇ εἰς τὸ
25 ζῆν ἰοῦσῃ τε καὶ γιγνομένῃ μηδαμόθεν ἄλλοθεν ἢ ἐκ θανάτου καὶ ἐκ τοῦ τεθνάναι γίγνεσθαι, πῶς οὐκ ἀνάγκη αὐτὴν καὶ ἐπειδὰν ἀποθάνῃ εἶναι, ἐπειδή γε δεῖ D αὖθις αὐτὴν γίγνεσθαι; ἀποδέδεικται μὲν οὖν ὅπερ λέγετε καὶ νῦν.

9 ἅμα om. Bodl. m. pr. and three other mss.: Herm. omits the word in his text. 10 For διασκεδαννύηται see exeg. comm. 19 ἔχειν Bodl. and a large number of other mss.: ἕξειν Bekk. with the old editions. 26 ἐκ τοῦ τεθ. Bodl. ἐκ om. Bekk. with only one ms.

XXIV. Ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι τὸν λόγον ἔτι μᾶλλον, καὶ δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος αὐτὴν ἐκβαίνουσαν ἐκ τοῦ σώματος διαφυσᾷ
E καὶ διασκεδάννυσιν, ἄλλως τε καὶ ὅταν τύχῃ τις μὴ ἐν 5
νηνεμίᾳ ἀλλ' ἐν μεγάλῳ τινὶ πνεύματι ἀποθνήσκων. καὶ ὁ Κέβης ἐπιγελάσας Ὡς δεδιότων, ἔφη, ὦ Σώκρατες, πειρῶ ἀναπείθειν· μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων, ἀλλ' ἴσως ἔνι τις καὶ ἐν ἡμῖν παῖς, ὅστις τὰ τοιαῦτα φοβεῖται· τοῦτον οὖν πειρώμεθα πείθειν μὴ 10
δεδιέναι τὸν θάνατον ὥσπερ τὰ μορμολύκεια. Ἀλλὰ χρή, ἔφη ὁ Σωκράτης, ἐπᾴδειν αὐτῷ ἑκάστης ἡμέρας, ἕως ἂν ἐξεπᾴσητε. Πόθεν οὖν, ἔφη, ὦ Σώκρατες, τῶν
78 τοιούτων ἀγαθὸν ἐπῳδὸν ληψόμεθα, ἐπειδὴ σύ, ἔφη, ἡμᾶς ἀπολείπεις; Πολλὴ μὲν ἡ Ἑλλάς, ἔφη, ὦ Κέβης, 15
ἐν ᾗ ἔνεισί που ἀγαθοὶ ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν βαρβάρων γένη, οὓς πάντας χρὴ διερευνᾶσθαι ζητοῦντας τοιοῦτον ἐπῳδόν, μήτε χρημάτων φειδομένους μήτε πόνων, ὡς οὐκ ἔστιν εἰς ὅ,τι ἂν εὐκαιρότερον ἀναλίσκοιτε χρήματα. ζητεῖν δὲ χρὴ καὶ αὐτοὺς μετ' ἀλλή- 20
λων· ἴσως γὰρ ἂν οὐδὲ ῥᾳδίως εὕροιτε μᾶλλον ὑμῶν δυναμένους τοῦτο ποιεῖν. Ἀλλὰ ταῦτα μὲν δή, ἔφη,
B ὑπάρξει, ὁ Κέβης· ὅθεν δὲ ἀπελίπομεν, ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστίν. Ἀλλὰ μὴν ἡδομένῳ γε· πῶς γὰρ οὐ μέλλει; Καλῶς, ἔφη, λέγεις. 25

XXV. Οὐκοῦν τοιόνδε τι, ἦ δ' ὃς ὁ Σωκράτης, δεῖ ἡμᾶς ἐρέσθαι ἑαυτούς, τῷ ποίῳ τινὶ ἄρα προσήκει τοῦτο τὸ πάθος πάσχειν, τὸ διασκεδάννυσθαι, καὶ ὑπὲρ τοῦ ποίου τινὸς δεδιέναι μὴ πάθῃ αὐτό, καὶ τῷ ποίῳ τινὶ οὔ· καὶ μετὰ τοῦτο αὖ ἐπισκέψασθαι πότερον 30

27 *ἀνερέσθαι* Bekk. and Stallb., but *ἐρέσθαι* Bodl. Π.
30 *οὔ* add. Heindorf, om. mss.

ἡ ψυχή ἐστι, καὶ ἐκ τούτων θαρρεῖν ἢ δεδιέναι ὑπὲρ τῆς ἡμετέρας ψυχῆς; Ἀληθῆ. ἔφη, λέγεις. Ἆρ' οὖν τῷ μὲν ξυντεθέντι τε καὶ ξυνθέτῳ ὄντι φύσει προσήκει C τοῦτο πάσχειν, διαιρεθῆναι ταύτῃ ἥπερ ξυνετέθη· εἰ δέ τι τυγχάνει ὂν ἀξύνθετον, τούτῳ μόνῳ προσήκει μὴ πάσχειν ταῦτα, εἴπερ τῷ ἄλλῳ; Δοκεῖ μοι, ἔφη, οὕτως ἔχειν, ὁ Κέβης. Οὐκοῦν ἅπερ ἀεὶ κατὰ ταὐτὰ καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύνθετα, τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταὐτά, ταῦτα δὲ εἶναι τὰ ξύνθετα; Ἔμοιγε δοκεῖ οὕτως. Ἴωμεν δή, ἔφη, ἐπὶ ταῦτα ἐφ' ἅπερ ἐν τῷ ἔμπροσθεν λόγῳ. αὐτὴ ἡ οὐσία ἧς λόγον δίδομεν τοῦ εἶναι καὶ D ἐρωτῶντες καὶ ἀποκρινόμενοι, πότερον ὡσαύτως ἀεὶ ἔχει κατὰ ταὐτὰ ἢ ἄλλοτ' ἄλλως; αὐτὸ τὸ ἴσον, αὐτὸ τὸ καλόν, αὐτὸ ἕκαστον ὃ ἔστι, τὸ ὄν, μή ποτε μεταβολὴν καὶ ἡντινοῦν ἐνδέχεται; ἢ ἀεὶ αὐτῶν ἕκαστον ὃ ἔστι, μονοειδὲς ὂν αὐτὸ καθ' αὑτό, ὡσαύτως κατὰ ταὐτὰ ἔχει καὶ οὐδέποτε οὐδαμῇ οὐδαμῶς ἀλλοίωσιν οὐδεμίαν ἐνδέχεται; Ὡσαύτως, ἔφη, ἀνάγκη, ὁ Κέβης, κατὰ ταὐτὰ ἔχειν, ὦ Σώκρατες. Τί δὲ τῶν πολλῶν [καλῶν], οἷον ἀνθρώπων ἢ ἵππων ἢ ἱματίων ἢ ἄλλων E ὡντινωνοῦν τοιούτων, ἢ ἴσων ἢ καλῶν ἢ πάντων τῶν ἐκείνοις ὁμωνύμων; ἆρα κατὰ ταὐτὰ ἔχει, ἢ πᾶν τοὐναντίον ἐκείνοις οὔτε αὐτὰ αὑτοῖς οὔτε ἀλλήλοις οὐδέποτε, ὡς ἔπος εἰπεῖν, οὐδαμῶς κατὰ ταὐτά ἐστιν; Οὕτως αὖ, ἔφη, ταῦτα, ὁ Κέβης· οὐδέποτε ὡσαύτως ἔχει. Οὐκοῦν τούτων μὲν κἂν ἅψαιο κἂν ἴδοις κἂν 79 ταῖς ἄλλαις αἰσθήσεσιν αἴσθοιο, τῶν δὲ κατὰ ταὐτὰ ἐχόντων οὐκ ἔστιν ὅτῳ ποτ' ἂν ἄλλῳ ἐπιλάβοιο ἢ τῷ

1 ἡ ψυχή Bodl. Π.: ψυχή Bekk. Stallb. 11 ἐπὶ ταὐτὰ Heindorf and Bekk. 17 and 20 καὶ κατὰ ταὐτὰ Bekk. with only one ms. in both places. 21 [καλῶν] Classen Symb. crit. 1, p. 15.

τῆς διανοίας λογισμῷ, ἀλλ' ἐστὶν ἀειδῆ τὰ τοιαῦτα καὶ οὐχ ὁρατά; Παντάπασιν, ἔφη, ἀληθῆ λέγεις.

XXVI. Θῶμεν οὖν βούλει, ἔφη, δύο εἴδη τῶν ὄντων, τὸ μὲν ὁρατόν, τὸ δὲ ἀειδές; Θῶμεν, ἔφη. Καὶ τὸ μὲν ἀειδὲς ἀεὶ κατὰ ταὐτὰ ἔχον, τὸ δὲ ὁρατὸν μηδέ- 5
B ποτε κατὰ ταὐτά; Καὶ τοῦτο, ἔφη, θῶμεν. Φέρε δή, ἦ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχή; Οὐδὲν ἄλλο, ἔφη. Ποτέρῳ οὖν ὁμοιότερον τῷ εἴδει φαῖμεν ἂν· εἶναι καὶ ξυγγενέστερον τὸ σῶμα; Παντί, ἔφη, τοῦτό γε δῆλον, ὅτι τῷ ὁρατῷ. Τί δὲ ἡ 10
ψυχή; ὁρατὸν ἢ ἀειδές; Οὐχ ὑπ' ἀνθρώπων γε, ὦ Σώκρατες, ἔφη. Ἀλλὰ ἡμεῖς γε τὰ ὁρατὰ καὶ τὰ μὴ τῇ τῶν ἀνθρώπων φύσει λέγομεν· ἢ ἄλλῃ τινὶ οἴει; Τῇ τῶν ἀνθρώπων. Τί οὖν περὶ ψυχῆς λέγομεν; ὁρα- 15
C τὸν εἶναι ἢ οὐχ ὁρατόν; Οὐχ ὁρατόν. Ἀειδὲς ἄρα; Ναί. Ὁμοιότερον ἄρα ψυχὴ σώματός ἐστι τῷ ἀειδεῖ, τὸ δὲ τῷ ὁρατῷ. Πᾶσα ἀνάγκη, ὦ Σώκρατες.

XXVII. Οὐκοῦν καὶ τόδε πάλαι ἐλέγομεν, ὅτι ἡ ψυχή, ὅταν μὲν τῷ σώματι προσχρῆται εἰς τὸ σκοπεῖν τι ἢ διὰ τοῦ ὁρᾶν ἢ διὰ τοῦ ἀκούειν ἢ δι' ἄλλης τινὸς 20
αἰσθήσεως — τοῦτο γάρ ἐστι τὸ διὰ τοῦ σώματος, τὸ δι' αἰσθήσεως σκοπεῖν τι —, τότε μὲν ἕλκεται ὑπὸ τοῦ σώματος εἰς τὰ οὐδέποτε κατὰ ταὐτὰ ἔχοντα, καὶ αὐτὴ πλανᾶται καὶ ταράττεται καὶ ἰλιγγιᾷ ὥσπερ μεθύουσα,
D ἅτε τοιούτων ἐφαπτομένη; Πάνυ γε. Ὅταν δέ γε αὐτὴ 25
καθ' αὑτὴν σκοπῇ, ἐκεῖσε οἴχεται εἰς τὸ καθαρόν τε καὶ ἀεὶ ὂν καὶ ἀθάνατον καὶ ὡσαύτως ἔχον, καὶ ὡς συγγενὴς οὖσα αὐτοῦ ἀεὶ μετ' ἐκείνου τε γίγνεται, ὅταπερ

1 ἔστιν ἀειδῆ Bekk. Stallb. 2 ὁρᾶται Bekk. Stallb. ὁρατά the Bodl. alone. 7 αὐτῶν τὸ Bekk. and Stallb. with Bodl. pr. m. and ten other mss. αὐτῶν ἢ τὸ Herm. with Vulg. 12 ἀλλὰ μὴν Bekk. Stallb. μὴν om. Herm. with Bodl. "G pr. H." 13 λέγομεν Bodl. Herm. ἐλέγομεν Bekk. with the other mss. 18 λέγομεν Bekk. after Heindorf's conj.: ἐλέγομεν the mss.

αὐτὴ καθ' αὑτὴν γένηται καὶ ἐξῇ αὐτῇ, καὶ πέπαυταί τε τοῦ πλάνου καὶ περὶ ἐκεῖνα ἀεὶ κατὰ ταὐτὰ ὡσαύτως ἔχει, ἅτε τοιούτων ἐφαπτομένη· καὶ τοῦτο αὐτῆς τὸ πάθημα φρόνησις κέκληται; Παντάπασιν, ἔφη, καλῶς καὶ ἀληθῆ λέγεις, ὦ Σώκρατες. Ποτέρῳ οὖν αὖ σοι δοκεῖ τῷ εἴδει καὶ ἐκ τῶν ἔμπροσθεν καὶ ἐκ τῶν νῦν λεγομένων ψυχὴ ὁμοιότερον εἶναι καὶ ξυγγενέστερον; Ε Πᾶς ἄν μοι δοκεῖ, ἦ δ' ὅς, ξυγχωρῆσαι, ὦ Σώκρατες, ἐκ ταύτης τῆς μεθόδου, καὶ ὁ δυσμαθέστατος, ὅτι ὅλῳ καὶ παντὶ ὁμοιότερόν ἐστι ψυχὴ τῷ ἀεὶ ὡσαύτως ἔχοντι μᾶλλον ἢ τῷ μή. Τί δὲ τὸ σῶμα; Τῷ ἑτέρῳ.

XXVIII. Ὅρα δὲ καὶ τῇδε, ὅτι, ἐπειδὰν ἐν τῷ αὐτῷ ὦσι ψυχὴ καὶ σῶμα, τῷ μὲν δουλεύειν καὶ ἄρχεσθαι ἡ φύσις προστάττει, τῇ δὲ ἄρχειν καὶ δεσπόζειν· 80 καὶ κατὰ ταῦτα αὖ πότερόν σοι δοκεῖ ὅμοιον τῷ θείῳ εἶναι, καὶ πότερον τῷ θνητῷ; ἢ οὐ δοκεῖ σοι τὸ μὲν θεῖον οἷον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι, τὸ δὲ θνητὸν ἄρχεσθαί τε καὶ δουλεύειν; Ἔμοιγε. Ποτέρῳ οὖν ἡ ψυχὴ ἔοικεν; Δῆλα δή, ὦ Σώκρατες, ὅτι ἡ μὲν ψυχὴ τῷ θείῳ, τὸ δὲ σῶμα τῷ θνητῷ. Σκόπει δή, ἔφη, ὦ Κέβης, εἰ ἐκ πάντων τῶν εἰρημένων τάδε ἡμῖν ξυμβαίνει, τῷ μὲν θείῳ καὶ ἀθανάτῳ καὶ νοητῷ καὶ Β μονοειδεῖ καὶ ἀδιαλύτῳ καὶ ἀεὶ ὡσαύτως κατὰ ταὐτὰ ἔχοντι ἑαυτῷ ὁμοιότατον εἶναι ψυχή, τῷ δ' ἀνθρωπίνῳ καὶ θνητῷ καὶ ἀνοήτῳ καὶ πολυειδεῖ καὶ διαλυτῷ καὶ μηδέποτε κατὰ ταὐτὰ ἔχοντι ἑαυτῷ ὁμοιότατον αὖ εἶναι σῶμα. ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, ὦ φίλε Κέβης, ὡς οὐχ οὕτως ἔχει; Οὐκ ἔχομεν.

XXIX. Τί οὖν; τούτων οὕτως ἐχόντων ἆρ' οὐχὶ σώματι μὲν ταχὺ διαλύεσθαι προσήκει, ψυχῇ δὲ αὖ τὸ

8 ἄν μοι Bodl. pr. m. II (Stallb.): ἂν ἔμοιγε Bekk. Herm. 15 καὶ κατὰ ταὐτά Bekk. against the Bodl. and other good mss. 30 ψυχήν Bekk. Heind. ψυχή Bodl. and eight mss. besides.

παράπαν ἀδιαλύτῳ εἶναι ἢ ἐγγύς τι τούτου; Πῶς γὰρ
C οὔ; Ἐννοεῖς οὖν, ἔφη, ὅτι, ἐπειδὰν ἀποθάνῃ ὁ ἄνθρωπος, τὸ μὲν ὁρατὸν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὁρατῷ κείμενον, ὃ δὴ νεκρὸν καλοῦμεν, ᾧ προσήκει διαλύεσθαι καὶ διαπίπτειν [καὶ διαπνεῖσθαι], οὐκ εὐθὺς τούτων 5
οὐδὲν πέπονθεν, ἀλλ' ἐπιεικῶς συχνὸν ἐπιμένει χρόνον· ἐὰν μέν τις καὶ χαριέντως ἔχων τὸ σῶμα τελευτήσῃ καὶ ἐν τοιαύτῃ ὥρᾳ, καὶ πάνυ μάλα. συμπεσὸν γὰρ τὸ σῶμα καὶ ταριχευθέν, ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες, ὀλίγου ὅλον μένει ἀμήχανον ὅσον χρόνον. 10
D ἔνια δὲ μέρη τοῦ σώματος, καὶ ἂν σαπῇ, ὀστᾶ τε καὶ νεῦρα καὶ τὰ τοιαῦτα πάντα, ὅμως ὡς ἔπος εἰπεῖν ἀθάνατά ἐστιν· ἢ οὔ; Ναί. Ἡ δὲ ψυχὴ ἄρα, τὸ ἀειδές, τὸ εἰς τοιοῦτον τόπον ἕτερον οἰχόμενον γενναῖον καὶ καθαρὸν καὶ ἀειδῆ, εἰς Ἅιδου ὡς ἀληθῶς, παρὰ τὸν 15
ἀγαθὸν καὶ φρόνιμον θεόν, οἷ, ἂν θεὸς ἐθέλῃ, αὐτίκα καὶ τῇ ἐμῇ ψυχῇ ἰτέον, αὕτη δὲ δὴ ἡμῖν ἡ τοιαύτη καὶ οὕτω πεφυκυῖα ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσηται καὶ ἀπόλωλεν, ὥς φασιν οἱ πολλοὶ
E ἄνθρωποι; πολλοῦ γε δεῖ, ὦ φίλε Κέβης τε καὶ Σιμ- 20
μία, ἀλλὰ πολλῷ μᾶλλον ὧδε ἔχει· ἐὰν μὲν καθαρὰ ἀπαλλάττηται, μηδὲν τοῦ σώματος ξυνεφέλκουσα, ἅτε οὐδὲν κοινωνοῦσα αὐτῷ ἐν τῷ βίῳ ἑκοῦσα εἶναι, ἀλλὰ φεύγουσα αὐτὸ καὶ συνηθροισμένη αὐτὴ εἰς αὑτήν, ἅτε μελετῶσα ἀεὶ τοῦτο — τοῦτο δὲ οὐδὲν ἄλλο ἐστὶν ἢ 25
ὀρθῶς φιλοσοφοῦσα καὶ τῷ ὄντι τεθνάναι μελετῶσα ῥᾳδίως· ἢ οὐ τοῦτ' ἂν εἴη μελέτη θανάτου; Παντά-
81 πασί γε. Οὐκοῦν οὕτω μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ τὸ ἀειδὲς ἀπέρχεται, τὸ θεῖόν τε καὶ ἀθάνατον καὶ φρόνιμον, οἷ ἀφικομένῃ ὑπάρχει αὐτῇ εὐδαίμονι εἶναι, 30
πλάνης καὶ ἀνοίας καὶ φόβων καὶ ἀγρίων ἐρώτων καὶ

5 καὶ διαπνεῖσθαι bracketed by Herm. om. in Bodl. pr. m. Π.
11 ἂν Bodl. ἐὰν Bekk.

τῶν ἄλλων κακῶν τῶν ἀνθρωπείων ἀπηλλαγμένη, ὥσπερ δὲ λέγεται κατὰ τῶν μεμυημένων, ὡς ἀληθῶς τὸν λοιπὸν χρόνον μετὰ τῶν θεῶν διάγουσα; οὕτω φῶμεν, ὦ Κέβης, ἢ ἄλλως;

XXX. Οὕτω νὴ Δί', ἔφη ὁ Κέβης. Ἐὰν δέ γε, οἶμαι, μεμιασμένη καὶ ἀκάθαρτος τοῦ σώματος ἀπαλ- B λάττηται, ἅτε τῷ σώματι ἀεὶ ξυνοῦσα καὶ τοῦτο θεραπεύουσα καὶ ἐρῶσα καὶ γεγοητευμένη ὑπ' αὐτοῦ ὑπό τε τῶν ἐπιθυμιῶν καὶ ἡδονῶν, ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθὲς ἀλλ' ἢ τὸ σωματοειδές, οὗ τις ἂν ἅψαιτο καὶ ἴδοι καὶ πίοι καὶ φάγοι καὶ πρὸς τὰ ἀφροδίσια χρήσαιτο, τὸ δὲ τοῖς ὄμμασι σκοτῶδες καὶ ἀειδές, νοητὸν δὲ καὶ φιλοσοφίᾳ αἱρετόν, τοῦτο δὲ εἰθισμένη μισεῖν τε καὶ τρέμειν καὶ φεύγειν, οὕτω δὴ ἔχουσαν οἴει ψυχὴν αὐτὴν καθ' C αὑτὴν εἰλικρινῆ ἀπαλλάξεσθαι; Οὐδ' ὁπωστιοῦν, ἔφη. Ἀλλὰ διειλημμένην γε, οἶμαι, ὑπὸ τοῦ σωματοειδοῦς, ὃ αὐτῇ ἡ ὁμιλία τε καὶ ξυνουσία τοῦ σώματος διὰ τὸ ἀεὶ ξυνεῖναι καὶ διὰ τὴν πολλὴν μελέτην ἐνεποίησε ξύμφυτον; Πάνυ γε. Ἐμβριθὲς δέ γε, ὦ φίλε, τοῦτο οἴεσθαι χρὴ εἶναι καὶ βαρὺ καὶ γεῶδες καὶ ὁρατόν· ὃ δὴ καὶ ἔχουσα ἡ τοιαύτη ψυχὴ βαρύνεταί τε καὶ ἕλκεται πάλιν εἰς τὸν ὁρατὸν τόπον, φόβῳ τοῦ ἀειδοῦς τε καὶ Ἅιδου, ὥσπερ λέγεται, περὶ τὰ μνήματά τε καὶ τοὺς τάφους κυλινδουμένη, περὶ ἃ δὴ καὶ ὤφθη ἄττα ψυχῶν σκιοειδῆ D φαντάσματα, οἷα παρέχονται αἱ τοιαῦται ψυχαὶ εἴδωλα, αἱ μὴ καθαρῶς ἀπολυθεῖσαι ἀλλὰ τοῦ ὁρατοῦ μετέχουσαι, διὸ καὶ ὁρῶνται. Εἰκός γε, ὦ Σώκρατες. Εἰκὸς μέντοι, ὦ Κέβης· καὶ οὔ τί γε τὰς τῶν ἀγαθῶν ταύτας εἶναι, ἀλλὰ τὰς τῶν φαύλων, αἳ περὶ τὰ τοιαῦτα ἀναγ-

3 μετὰ θεῶν Bekk. τῶν add. Bodl. ΓΠΦ. **11** καὶ φάγοι καὶ πίοι Bekk. against the Bodl. **15** εἰλικρινῆ Herm. **24** σκοτοειδῆ Bekk. with only one ms. **28** οὔ τί γε Fischer with one ms. οὔ τέ or οὔτοίγε the mss.

κάζονται πλανᾶσθαι δίκην τίνουσαι τῆς προτέρας τροφῆς κακῆς οὔσης· καὶ μέχρι γε τούτου πλανῶνται,
E ἕως ἂν τῇ τοῦ ξυνεπακολουθοῦντος τοῦ σωματοειδοῦς ἐπιθυμίᾳ πάλιν ἐνδεθῶσιν εἰς σῶμα.

XXXI. Ἐνδοῦνται δέ, ὥσπερ εἰκός, εἰς τοιαῦτα 5
ἤθη ὁποῖ' ἄττ' ἂν καὶ μεμελετηκυῖαι τύχωσιν ἐν τῷ βίῳ. Τὰ ποῖα δὴ ταῦτα λέγεις, ὦ Σώκρατες; Οἷον τοὺς μὲν γαστριμαργίας τε καὶ ὕβρεις καὶ φιλοποσίας μεμελετηκότας καὶ μὴ διευλαβημένους εἰς τὰ τῶν ὄνων
82 γένη καὶ τῶν τοιούτων θηρίων εἰκὸς ἐνδύεσθαι· ἢ οὐκ 10
οἴει; Πάνυ μὲν οὖν εἰκὸς λέγεις. Τοὺς δέ γε ἀδικίας τε καὶ τυραννίδας καὶ ἁρπαγὰς προτετιμηκότας εἰς τὰ τῶν λύκων τε καὶ ἱεράκων καὶ ἰκτίνων γένη· ἢ ποῖ ἂν ἄλλοσε φαῖμεν τὰς τοιαύτας ἰέναι; Ἀμέλει, ἔφη ὁ Κέβης, εἰς τὰ τοιαῦτα. Οὐκοῦν, ἦ δ' ὅς, δῆλα δὴ καὶ τἆλλα, οἷ 15
ἂν ἑκάστη ἴοι, κατὰ τὰς αὐτῶν ὁμοιότητας τῆς μελέτης; Δῆλον δή, ἔφη· πῶς δ' οὔ; Οὐκοῦν εὐδαιμονέστατοι, ἔφη, καὶ τούτων εἰσὶ καὶ εἰς βέλτιστον τόπον ἰόντες οἱ
B τὴν δημοτικήν τε καὶ πολιτικὴν ἀρετὴν ἐπιτετηδευκότες, ἣν δὴ καλοῦσι σωφροσύνην τε καὶ δικαιοσύνην, ἐξ 20
ἔθους τε καὶ μελέτης γεγονυῖαν ἄνευ φιλοσοφίας τε καὶ νοῦ; Πῇ δὴ οὗτοι εὐδαιμονέστατοι; Ὅτι τούτους εἰκός ἐστιν εἰς τοιοῦτον πάλιν ἀφικνεῖσθαι πολιτικόν τε καὶ ἥμερον γένος, ἤ που μελιττῶν ἢ σφηκῶν ἢ μυρμήκων, ἢ καὶ εἰς ταὐτόν γε πάλιν τὸ ἀνθρώπινον 25
γένος, καὶ γίγνεσθαι ἐξ αὐτῶν ἄνδρας μετρίους. Εἰκός.

XXXII. Εἰς δέ γε θεῶν γένος μὴ φιλοσοφήσαντι καὶ παντελῶς καθαρῷ ἀπιόντι οὐ θέμις ἀφικνεῖσθαι

14 φαῖμεν Bekk. Stallb. with only one ms. though Eusebius and Theodoretus in quoting the passage give the same reading: Herm. and Heindorf keep φαμὲν, the reading of the mss. **16** ἕκαστα Bodl. m. pr. (Bernhardy Synt. p. 430. Herm.) ἑκάστη Bodl. corr. (Bekk. Stallb.)

ἀλλ' ἢ τῷ φιλομαθεῖ. ἀλλὰ τούτων ἕνεκα, ὦ ἑταῖρε C
Σιμμία τε καὶ Κέβης, οἱ ὀρθῶς φιλοσοφοῦντες ἀπέχον-
ται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἁπασῶν καὶ καρτε-
ροῦσι καὶ οὐ παραδιδόασιν αὑταῖς αὐτούς, οὔ τι οἰκο-
5 φθορίαν τε καὶ πενίαν φοβούμενοι, ὥσπερ οἱ πολλοὶ καὶ
φιλοχρήματοι· οὐδὲ αὖ ἀτιμίαν τε καὶ ἀδοξίαν μοχθη-
ρίας δεδιότες, ὥσπερ οἱ φίλαρχοί τε καὶ φιλότιμοι,
ἔπειτα ἀπέχονται αὐτῶν. Οὐ γὰρ ἂν πρέποι, ἔφη, ὦ
Σώκρατες, ὁ Κέβης. Οὐ μέντοι μὰ Δί', ἦ δ' ὅς. τοι-
10 γάρτοι τούτοις μὲν ἅπασιν [ἔφη] ὦ Κέβης, ἐκεῖνοι, οἷς D
τι μέλει τῆς αὑτῶν ψυχῆς, ἀλλὰ μὴ σώματι πράτ-
τοντες ζῶσι, χαίρειν εἰπόντες οὐ κατὰ ταὐτὰ πο-
ρεύονται αὐτοῖς, ὡς οὐκ εἰδόσιν ὅπῃ ἔρχονται, αὐτοὶ δὲ
ἡγούμενοι οὐ δεῖν ἐναντία τῇ φιλοσοφίᾳ πράττειν καὶ
15 τῇ ἐκείνης λύσει τε καὶ καθαρμῷ ταύτῃ τρέπονται
ἐκείνῃ ἑπόμενοι, ᾗ ἐκείνη ὑφηγεῖται.

XXXIII. Πῶς, ὦ Σώκρατες; Ἐγὼ ἐρῶ, ἔφη. γι-
γνώσκουσι γάρ, ἦ δ' ὅς, οἱ φιλομαθεῖς ὅτι παραλαβοῦσα
αὐτῶν τὴν ψυχὴν ἡ φιλοσοφία ἀτεχνῶς διαδεδεμένην E
20 ἐν τῷ σώματι καὶ προσκεκολλημένην, ἀναγκαζομένην
δὲ ὥσπερ δι' εἱργμοῦ διὰ τούτου σκοπεῖσθαι τὰ ὄντα
ἀλλὰ μὴ αὐτὴν δι' αὑτῆς, καὶ ἐν πάσῃ ἀμαθίᾳ κυλιν-
δουμένην, καὶ τοῦ εἱργμοῦ τὴν δεινότητα κατιδοῦσα ὅτι
δι' ἐπιθυμίας ἐστίν, ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος
25 ξυλλήπτωρ εἴη τῷ δεδέσθαι, — ὅπερ οὖν λέγω, γιγνώ- 83
σκουσιν οἱ φιλομαθεῖς ὅτι οὕτω παραλαβοῦσα ἡ φιλο-
σοφία ἔχουσαν αὐτῶν τὴν ψυχὴν ἠρέμα παραμυθεῖται

1 ἀλλ' ἢ: perhaps ἀλλὰ, see the exeg. comm. **10** ἔφη om. Bodl. m. pr. and other mss. followed by Stallb. **11** *πλάττοντες* is the reading of all mss. and editions: *λατρεύοντες* Heindorf conj., *σῶμα ἀτιτάλλοντες* Stallb., *σώματα* Bekk., but *σώματι* Bodl. m. 1. and other good mss., *σώματι πράττοντες* Ast Lex. Platon. 2, p. 110. **25** *τῷ δεδέσθαι* mss.: *τοῦ δ.* Heindorf cj., adopted by Herm.

καὶ λύειν ἐπιχειρεῖ, ἐνδεικνυμένη ὅτι ἀπάτης μὲν μεστὴ
ἡ διὰ τῶν ὀμμάτων σκέψις, ἀπάτης δὲ ἡ διὰ τῶν ὤτων
καὶ τῶν ἄλλων αἰσθήσεων, πείθουσα δὲ ἐκ τούτων μὲν
ἀναχωρεῖν ὅσον μὴ ἀνάγκη αὐτοῖς χρῆσθαι, αὐτὴν δὲ εἰς
αὐτὴν ξυλλέγεσθαι καὶ ἀθροίζεσθαι παρακελευομένη, πι-
B στεύειν δὲ μηδενὶ ἄλλῳ ἀλλ' ἢ αὐτὴν αὑτῇ, ὅ,τι ἂν νοήσῃ
αὐτὴ καθ' αὑτὴν αὐτὸ καθ' αὑτὸ τῶν ὄντων· ὅ,τι δ' ἂν δι'
ἄλλων σκοπῇ ἐν ἄλλοις ὂν ἄλλο, μηδὲν ἡγεῖσθαι ἀλη-
θές· εἶναι δὲ τὸ μὲν τοιοῦτον αἰσθητόν τε καὶ ὁρατόν,
ὃ δὲ αὐτὴ ὁρᾷ, νοητόν τε καὶ ἀειδές. ταύτῃ οὖν τῇ λύσει
οὐκ οἰομένη δεῖν ἐναντιοῦσθαι ἡ τοῦ ὡς ἀληθῶς φιλοσό-
φου ψυχὴ οὕτως ἀπέχεται τῶν ἡδονῶν τε καὶ ἐπιθυμι-
ῶν καὶ λυπῶν καὶ φόβων καθ' ὅσον δύναται, λογιζομένη
ὅτι, ἐπειδάν τις σφόδρα ἡσθῇ ἢ φοβηθῇ ἢ λυπηθῇ ἢ
ἐπιθυμήσῃ, οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν ὅσον
C ἄν τις οἰηθείη, οἷον ἢ νοσήσας ἤ τι ἀναλώσας διὰ τὰς
ἐπιθυμίας, ἀλλ' ὃ πάντων μέγιστόν τε κακὸν καὶ ἔσχα-
τόν ἐστι, τοῦτο πάσχει καὶ οὐ λογίζεται αὐτό. Τί
τοῦτο, ὦ Σώκρατες; ἔφη ὁ Κέβης. Ὅτι ψυχὴ παντὸς
ἀνθρώπου ἀναγκάζεται ἅμα τε ἡσθῆναι ἢ λυπηθῆναι
σφόδρα ἐπί τῳ καὶ ἡγεῖσθαι, περὶ ὃ ἂν μάλιστα τοῦτο
πάσχῃ, τοῦτο ἐναργέστατόν τε εἶναι καὶ ἀληθέστατον
οὐχ οὕτως ἔχον· ταῦτα δὲ μάλιστα τὰ ὁρατά· ἢ οὔ;
D Πάνυ γε. Οὐκοῦν ἐν τούτῳ τῷ πάθει μάλιστα κατα-
δεῖται ψυχὴ ὑπὸ σώματος; Πῶς δή; Ὅτι ἑκάστη
ἡδονὴ καὶ λύπη ὥσπερ ἧλον ἔχουσα προσηλοῖ αὐτὴν
πρὸς τὸ σῶμα καὶ προσπερονᾷ καὶ ποιεῖ σωματοειδῆ,
δοξάζουσαν ταῦτα ἀληθῆ εἶναι ἅπερ ἂν καὶ τὸ σῶμα
φῇ. ἐκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι καὶ τοῖς αὐτοῖς
χαίρειν ἀναγκάζεται, οἶμαι, ὁμότροπός τε καὶ ὁμό-

14 ἢ λυπηθῇ om. Bodl. pr. m. 23 τὰ ὁρατά Heindorf (Bekk. Stallb. Herm.): the article is om. in the mss.

τροφος γίγνεσθαι καὶ οἷα μηδέποτε καθαρῶς εἰς Ἅιδου ἀφικέσθαι, ἀλλ' ἀεὶ τοῦ σώματος ἀναπλέα ἐξιέναι, ὥστε ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα καὶ ὥσπερ σπειρομένη ἐμφύεσθαι, καὶ ἐκ τούτων ἄμοιρος εἶναι E
5 τῆς τοῦ θείου τε καὶ καθαροῦ καὶ μονοειδοῦς συνουσίας. Ἀληθέστατα, ἔφη, λέγεις, ὁ Κέβης, ὦ Σώκρατες.

XXXIV. Τούτων τοίνυν ἕνεκα, ὦ Κέβης, οἱ δικαίως φιλομαθεῖς κόσμιοί εἰσι καὶ ἀνδρεῖοι, οὐχ ὧν
10 οἱ πολλοὶ ἕνεκά φασιν· ἢ σὺ οἴει; Οὐ δῆτα ἔγωγε. 84 Οὐ γὰρ ἀλλ' οὕτω λογίσαιτ' ἂν ψυχὴ ἀνδρὸς φιλοσόφου, καὶ οὐκ ἂν οἰηθείη τὴν μὲν φιλοσοφίαν χρῆναι ἑαυτὴν λύειν, λυούσης δὲ ἐκείνης αὐτὴν παραδιδόναι ταῖς ἡδοναῖς καὶ λύπαις ἑαυτὴν πάλιν αὖ ἐγκαταδεῖν
15 καὶ ἀνήνυτον ἔργον πράττειν Πηνελόπης τινὰ ἐναντίως ἱστὸν μεταχειριζομένης· ἀλλὰ γαλήνην τούτων παρασκευάζουσα, ἑπομένη τῷ λογισμῷ καὶ ἀεὶ ἐν τούτῳ οὖσα, τὸ ἀληθὲς καὶ τὸ θεῖον καὶ τὸ ἀδόξαστον θεωμένη καὶ ὑπ' ἐκείνου τρεφομένη, ζῇη τε οἴεται οὕτω B
20 δεῖν, ἕως ἂν ζῇ, καὶ ἐπειδὰν τελευτήσῃ, εἰς τὸ ξυγγενὲς καὶ εἰς τὸ τοιοῦτον ἀφικομένη ἀπηλλάχθαι τῶν ἀνθρωπίνων κακῶν. ἐκ δὴ τῆς τοιαύτης τροφῆς οὐδὲν δεινὸν μὴ φοβηθῇ, ταῦτά γ' ἐπιτηδεύσασα, ὦ Σιμμία τε καὶ Κέβης, ὅπως μὴ διασπασθεῖσα ἐν τῇ ἀπαλ-
25 λαγῇ τοῦ σώματος ὑπὸ τῶν ἀνέμων διαφυσηθεῖσα καὶ διαπτομένη οἴχηται καὶ οὐδὲν ἔτι οὐδαμοῦ ᾖ.

XXXV. Σιγὴ οὖν ἐγένετο ταῦτα εἰπόντος τοῦ C Σωκράτους ἐπὶ πολὺν χρόνον, καὶ αὐτός τε πρὸς τῷ εἰρημένῳ λόγῳ ἦν ὁ Σωκράτης, ὡς ἰδεῖν ἐφαίνετο, καὶ

9 *κόσμιοί τ' εἰσὶ* Bekk. Stallb.: but *τέ* is only in four mss. and in the Bodl. it is added m. sec. 10 *φασὶν* the mss. *φαίνονται* Herm. cj.: see exeg. comm. 16 *μεταχειριζομένης* Bodl. and most mss.: *μεταχειριζομένην* Bekk. Stallb. with a few mss. 19 *οὕτως οἴεται δεῖν* Bekk. against the Bodl. 22 *ἐκ δέ* Bekk. with only

ἡμῶν οἱ πλεῖστοι. Κέβης δὲ καὶ Σιμμίας σμικρὸν πρὸς ἀλλήλω διελεγέσθην· καὶ ὁ Σωκράτης ἰδὼν αὐτὼ ἤρετο· Τί; ἔφη, ὑμῖν τὰ λεχθέντα μῶν μὴ δοκεῖ ἐνδεῶς λέγεσθαι; πολλὰς γὰρ δὴ ἔτι ἔχει ὑποψιας καὶ ἀντιλαβάς, εἴ γε δή τις αὐτὰ μέλλει ἱκανῶς διεξιέναι. εἰ μὲν οὖν τι ἄλλο σκοπεῖσθον, οὐδὲν λέγω· εἰ δέ τι περὶ τούτων ἀπορεῖτον, μηδὲν ἀποκνήσητε καὶ αὐτοὶ εἰπεῖν καὶ διελθεῖν, εἴ πῃ ὑμῖν φαίνεται βέλτιον ἂν λεχθῆναι, καὶ αὖ καὶ ἐμὲ ξυμπαραλαβεῖν, εἴ τι μᾶλλον οἴεσθε μετ' ἐμοῦ εὐπορήσειν. καὶ ὁ Σιμμίας ἔφη· Καὶ μήν, ὦ Σώκρατες, τἀληθῆ σοι ἐρῶ. πάλαι γὰρ ἡμῶν ἑκάτερος ἀπορῶν τὸν ἕτερον προωθεῖ καὶ κελεύει ἐρέσθαι διὰ τὸ ἐπιθυμεῖν μὲν ἀκοῦσαι ὀκνεῖν δὲ ὄχλον παρέχειν, μή σοι ἀηδὲς ᾖ διὰ τὴν παροῦσαν ξυμφοράν. καὶ ὃς ἀκούσας ἐγέλασέ τε ἠρέμα καί φησι, Βαβαί, ὦ Σιμμία· ἦ που χαλεπῶς ἂν τοὺς ἄλλους πείσαιμι ἀνθρώπους ὡς οὐ ξυμφορὰν ἡγοῦμαι τὴν παροῦσαν τύχην, ὅτε γε μηδ' ὑμᾶς δύναμαι πείθειν, ἀλλὰ φοβεῖσθε μὴ δυσκολώτερόν τι νῦν διάκειμαι ἢ ἐν τῷ πρόσθεν βίῳ· καί, ὡς ἔοικε, τῶν κύκνων δοκῶ φαυλότερος ὑμῖν εἶναι τὴν μαντικήν, οἳ ἐπειδὰν αἴσθωνται ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ᾄδοντες καὶ ἐν τῷ πρόσθεν χρόνῳ, τότε δὴ πλεῖστα καὶ μάλιστα ᾄδουσι, γεγηθότες ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι, οὗπέρ εἰσι θεράποντες. οἱ δὲ ἄνθρωποι διὰ τὸ αὑτῶν δέος τοῦ θανάτου καὶ τῶν κύκνων καταψεύδονται, καί φασιν αὐτοὺς θρηνοῦντας τὸν θάνατον ὑπὸ λύπης ἐξᾴδειν, καὶ οὐ λογίζονται ὅτι οὐδὲν ὄρνεον ᾄδει ὅταν πεινῇ ἢ ῥιγοῖ ἤ τινα ἄλλην λύπην λυπῆται, οὐδὲ αὐτὴ ἥ τε

one ms. **4** λελέχθαι Bekk. Stallb. λέγεσθαι Herm. with Bodl. m. pr. **6** δέ τι Bodl.: τι om. Bekk. **8** διεξελθεῖν Bekk. διελθεῖν Bodl. m. pr.: see below 88 E. βέλτιον ἂν λεχθῆναι Cobet cj. Var. Lect. p. 100: this was already proposed by Heindorf. Ficinus 'si qua in parte putatis melius dici posse.' The mss. omit ἄν.

ἀηδὼν καὶ χελιδὼν καὶ ὁ ἔποψ, ἃ δή φασι διὰ λύπην θρηνοῦντα ᾄδειν· ἀλλ' οὔτε ταῦτά μοι φαίνεται λυπούμενα ᾄδειν οὔτε οἱ κύκνοι, ἀλλ' ἅτε, οἶμαι, τοῦ Ἀπόλ- B
λωνος ὄντες μαντικοί τέ εἰσι καὶ προειδότες τὰ ἐν
5 Ἅιδου ἀγαθὰ ᾄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν διαφερόντως ἢ ἐν τῷ ἔμπροσθεν χρόνῳ. ἐγὼ δὲ καὶ αὐτὸς ἡγοῦμαι ὁμόδουλός τε εἶναι τῶν κύκνων καὶ ἱερὸς τοῦ αὐτοῦ θεοῦ, καὶ οὐ χεῖρον ἐκείνων τὴν μαντικὴν ἔχειν παρὰ τοῦ δεσπότου, οὐδὲ δυσθυμότερον αὐτῶν
10 τοῦ βίου ἀπαλλάττεσθαι. ἀλλὰ τούτου γε ἕνεκα λέγειν τε χρὴ καὶ ἐρωτᾶν ὅ,τι ἂν βούλησθε, ἕως ἂν οἱ ἔνδεκα ἐῶσιν. Καλῶς, ἔφη, λέγεις, ὁ Σιμμίας· καὶ C
ἐγώ τέ σοι ἐρῶ ὃ ἀπορῶ, καὶ αὖ ὅδε, ἢ οὐκ ἀποδέχεται τὰ εἰρημένα. ἐμοὶ γὰρ δοκεῖ, ὦ Σώκρατες, περὶ τῶν
15 τοιούτων ἴσως ὥσπερ καὶ σοί, τὸ μὲν σαφὲς εἰδέναι ἐν τῷ νῦν βίῳ ἢ ἀδύνατον εἶναι ἢ παγχάλεπόν τι, τὸ μέντοι αὖ τὰ λεγόμενα περὶ αὐτῶν μὴ οὐχὶ παντὶ τρόπῳ ἐλέγχειν καὶ μὴ προαφίστασθαι, πρὶν ἂν παντα χῇ σκοπῶν ἀπείπῃ τις, πάνυ μαλθακοῦ εἶναι ἀνδρός·
20 δεῖν γὰρ περὶ αὐτὰ ἕν γέ τι τούτων διαπράξασθαι, ἢ μαθεῖν ὅπῃ ἔχει ἢ εὑρεῖν ἤ, εἰ ταῦτα ἀδύνατον, τὸν γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ δυσεξελεγκτότατον, ἐπὶ τούτου ὀχούμενον ὥσπερ ἐπὶ D
σχεδίας κινδυνεύοντα διαπλεῦσαι τὸν βίον, εἰ μή τις
25 δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιοτέρου ὀχήματος ἢ λόγου θείου τινὸς διαπορευθῆναι. καὶ δὴ καὶ νῦν ἔγωγε οὐκ ἐπαισχυνθήσομαι ἐρέσθαι,

1 *ἢ χελιδὼν* Bekk. with only one ms. **5** *ᾄδουσί τε καὶ τέρπ.* Bekk. *τε* om. Bodl. and many other mss. **8** *χεῖρον* the mss. *χείρω* Herm. cj. **11** f. 'Quum in vetustis libris esset ЄѠСΛNOIIΔЄѠCIN id est *ἕως ἂν οἱ ἔνδεκα ἐῶσιν*, notae numerorum turbas dederunt, ut saepe, et interpolando ineptam lectionem vulgatam homunciones invenerunt.' Cobet, Nov. Lect. p. 230. *ἕως ἂν οἱ Ἀθηναίων ἐῶσιν ἄνδρες ἕνδεκα* Bekk., but both *ἄν* and *οἱ* are om. in some mss.: in fact *οἱ* is found in only one. Herm. brackets both words,

ἐπειδὴ καὶ σὺ ταῦτα λέγεις, οὐδὲ ἐμαυτὸν αἰτιάσομαι ἐν ὑστέρῳ χρόνῳ ὅτι νῦν οὐκ εἶπον ἃ ἐμοὶ δοκεῖ. ἐμοὶ γάρ, ὦ Σώκρατες, ἐπειδὴ καὶ πρὸς ἐμαυτὸν καὶ πρὸς τόνδε σκοπῶ τὰ εἰρημένα, οὐ πάνυ φαίνεται ἱκανῶς εἰρῆσθαι.

E XXXVI. Καὶ ὁ Σωκράτης, Ἴσως γάρ, ἔφη, ὦ ἑταῖρε, ἀληθῆ σοι φαίνεται· ἀλλὰ λέγε, ὅπῃ δὴ οὐχ ἱκανῶς. Ταύτῃ ἔμοιγε, ἦ δ' ὅς, ᾗ δὴ καὶ περὶ ἁρμονίας ἄν τις καὶ λύρας τε καὶ χορδῶν τὸν αὐτὸν τοῦτον λόγον εἴποι, ὡς ἡ μὲν ἁρμονία ἀόρατόν τι καὶ ἀσώ- 10
86 ματον καὶ πάγκαλόν τι καὶ θεῖόν ἐστιν ἐν τῇ ἡρμοσμένῃ λύρᾳ, αὐτὴ δ' ἡ λύρα καὶ αἱ χορδαὶ σώματά τε καὶ σωματοειδῆ καὶ ξύνθετα καὶ γεώδη ἐστὶ καὶ τοῦ θνητοῦ ξυγγενῆ. ἐπειδὰν οὖν ἢ κατάξῃ τις τὴν λύραν ἢ διατέμῃ καὶ διαρρήξῃ τὰς χορδάς, εἴ τις διισχυρίζοιτο 15
τῷ αὐτῷ λόγῳ ὥσπερ σύ, ὡς ἀνάγκη ἔτι εἶναι τὴν ἁρμονίαν ἐκείνην καὶ μὴ ἀπολωλέναι· οὐδεμία γὰρ μηχανὴ ἂν εἴη τὴν μὲν λύραν ἔτι εἶναι διερρωγυιῶν τῶν χορδῶν καὶ τὰς χορδὰς θνητοειδεῖς οὔσας, τὴν δὲ ἁρμονίαν ἀπολωλέναι τὴν τοῦ θείου τε καὶ ἀθανάτου 20
B ὁμοφυῆ τε καὶ ξυγγενῆ, προτέραν τοῦ θνητοῦ ἀπολομένην· ἀλλὰ φαίη ἀνάγκη ἔτι που εἶναι αὐτὴν τὴν ἁρμονίαν, καὶ πρότερον τὰ ξύλα καὶ τὰς χορδὰς κατασαπήσεσθαι, πρίν τι ἐκείνην παθεῖν, — καὶ γὰρ οὖν, ὦ Σώκρατες, οἶμαι ἔγωγε καὶ αὐτόν σε τοῦτο ἐντεθυ- 25
μῆσθαι, ὅτι τοιοῦτόν τι μάλιστα ὑπολαμβάνομεν τὴν ψυχὴν εἶναι, ὥσπερ ἐντεταμένου τοῦ σώματος ἡμῶν καὶ ξυνεχομένου ὑπὸ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ

Stallb. omits *οἱ*. **11** *πάγκαλόν* [*τι*] Bekk. but Stallb. justly defends the iteration of *τι*. **15** *διατέμῃ ἢ καὶ* Bekk. with nine mss., but *ἢ* om. Bodl. **18** *μηχανὴ* [*ἂν*] *εἴη* Bekk.: see exeg. comm. **21** *ὁμοφυᾶ* Bekk. with one ms.: see below 89 D. **22** *ὡς ἀνάγκη* Bekk. Stallb. *ὡς* om. in the best mss. *ἀνάγκῃ* is the reading of the Zürich editors, adopted by Herm.

καὶ ὑγροῦ καὶ τοιούτων τινῶν, κρᾶσιν εἶναι καὶ ἁρμονίαν αὐτῶν τούτων τὴν ψυχὴν ἡμῶν, ἐπειδὰν ταῦτα C καλῶς καὶ μετρίως κραθῇ πρὸς ἄλληλα. εἰ οὖν τυγχάνει ἡ ψυχὴ οὖσα ἁρμονία τις, δῆλον ὅτι, ὅταν χαλασθῇ τὸ σῶμα ἡμῶν ἀμέτρως ἢ ἐπιταθῇ ὑπὸ νόσων καὶ ἄλλων κακῶν, τὴν μὲν ψυχὴν ἀνάγκη εὐθὺς ὑπάρχει ἀπολωλέναι, καίπερ οὖσαν θειοτάτην, ὥσπερ καὶ αἱ ἄλλαι ἁρμονίαι αἵ τ' ἐν τοῖς φθόγγοις καὶ αἱ ἐν τοῖς τῶν δημιουργῶν ἔργοις πᾶσι, τὰ δὲ λείψανα τοῦ σώματος ἑκάστου πολὺν χρόνον παραμένειν, ἕως ἂν ἢ κατακαυθῇ ἢ κατασαπῇ. ὅρα οὖν πρὸς τοῦτον D τὸν λόγον τί φήσομεν, ἐάν τις ἀξιοῖ κρᾶσιν οὖσαν τὴν ψυχὴν τῶν ἐν τῷ σώματι ἐν τῷ καλουμένῳ θανάτῳ πρώτην ἀπόλλυσθαι.

XXXVII. Διαβλέψας οὖν ὁ Σωκράτης, ὥσπερ τὰ πολλὰ εἰώθει, καὶ μειδιάσας, Δίκαια μέντοι, ἔφη, λέγει ὁ Σιμμίας· εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; καὶ γὰρ οὐ φαύλως ἔοικεν ἅπτομένῳ τοῦ λόγου. δοκεῖ μέντοι μοι χρῆναι πρὸ τῆς ἀποκρίσεως ἔτι πρότερον Κέβητος ἀκοῦσαι, τί αὖ ὅδε ἐγκαλεῖ τῷ λόγῳ, ἵνα χρόνου ἐγγενομένου βουλευσώμεθα τί E ἐροῦμεν, ἔπειτα δὲ ἀκούσαντας ἢ ξυγχωρεῖν αὐτοῖς, ἐάν τι δοκῶσι προσᾴδειν, ἐὰν δὲ μή, οὕτως ἤδη ὑπερδικεῖν τοῦ λόγου. ἀλλ' ἄγε, ἦ δ' ὅς, ὦ Κέβης, λέγε, τί ἦν τὸ σὲ αὖ θρᾶττον [ἀπιστίαν παρέχει]. Λέγω δή, ἦ δ' ὃς ὁ Κέβης. ἐμοὶ γὰρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος εἶναι, καί, ὅπερ ἐν τοῖς ἔμπροσθεν ἐλέγομεν, ταὐτὸν 87 ἔγκλημα ἔχειν. ὅτι μὲν γὰρ ἦν ἡμῶν ἡ ψυχὴ καὶ πρὶν εἰς τόδε τὸ εἶδος ἐλθεῖν, οὐκ ἀνατίθεμαι μὴ οὐχὶ πάνυ

22 ἔπειτα δέ Bodl. and other mss. δέ om. ten mss. Bekk. Stallb. 24 f. τὸ σὲ Bodl. and nearly all mss. ὃ σὲ Bekk. Stallb. with one ms. and corr. H. The words ἀπιστίαν παρέχει are considered spurious by Herm. and Cobet, Nov. Lect. p. 655. 29 ἀνατίθεμαι Bekk.

χαριέντως καί, εἰ μὴ ἐπαχθές ἐστιν εἰπεῖν, πάνυ ἱκανῶς ἀποδεδεῖχθαι· ὡς δὲ καὶ ἀποθανόντων ἡμῶν ἔτι που ἔσται, οὔ μοι δοκεῖ τῇδε. ὡς μὲν οὐκ ἰσχυρότερον καὶ πολυχρονιώτερον ψυχὴ σώματος, οὐ ξυγχωρῶ τῇ Σιμμίου ἀντιλήψει· δοκεῖ γάρ μοι πᾶσι τούτοις πάνυ πολὺ διαφέρειν. τί οὖν, ἂν φαίη ὁ λόγος, ἔτι ἀπιστεῖς, ἐπειδή γε ὁρᾷς ἀποθανόντος τοῦ ἀνθρώπου τό γε
B ἀσθενέστερον ἔτι ὄν; τὸ δὲ πολυχρονιώτερον οὐ δοκεῖ σοι ἀναγκαῖον εἶναι ἔτι σώζεσθαι ἐν τούτῳ τῷ χρόνῳ; πρὸς δὴ τοῦτο τόδε ἐπίσκεψαι, εἴ τι λέγω· εἰκόνος γάρ τινος, ὡς ἔοικε, κἀγὼ ὥσπερ Σιμμίας δέομαι. ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἄν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον, ὅτι οὐκ ἀπόλωλεν ὁ ἄνθρωπος ἀλλ' ἔστι που ἴσως, τεκμήριον δὲ παρέχοιτο θοιμάτιον ὃ
C ἠμπείχετο αὐτὸς ὑφηνάμενος, ὅτι ἐστὶ σῶν καὶ οὐκ ἀπόλωλε, καὶ εἴ τις ἀπιστοῖ αὐτῷ, ἀνερωτῴη πότερον πολυχρονιώτερόν ἐστι τὸ γένος ἀνθρώπου ἢ ἱματίου ἐν χρείᾳ τε ὄντος καὶ φορουμένου, ἀποκριναμένου δέ τινος ὅτι πολὺ τὸ τοῦ ἀνθρώπου, οἴοιτο ἀποδεδεῖχθαι ὅτι παντὸς ἄρα μᾶλλον ὅ γε ἄνθρωπος σῶς ἐστίν, ἐπειδὴ τό γε ὀλιγοχρονιώτερον οὐκ ἀπόλωλε. τὸ δ', οἶμαι, ὦ Σιμμία, οὐχ οὕτως ἔχει· σκόπει γὰρ καὶ σὺ ἃ λέγω. πᾶς γὰρ ἂν ὑπολάβοι ὅτι εὖηθες λέγει ὁ τοῦτο λέγων·
D ὁ γὰρ ὑφάντης οὗτος πολλὰ κατατρίψας τοιαῦτα ἱμάτια καὶ ὑφηνάμενος ἐκείνων μὲν ὕστερος ἀπόλωλε πολλῶν ὄντων, τοῦ δὲ τελευταίου, οἶμαι, πρότερος, καὶ οὐδέν τι μᾶλλον τούτου ἕνεκα ἄνθρωπός ἐστιν ἱματίου φαυλότερον οὐδ' ἀσθενέστερον. τὴν αὐτὴν δὲ ταύτην, οἶμαι, εἰκόνα δέξαιτ' ἂν ψυχὴ πρὸς σῶμα, καί τις λέγων αὐτὰ

from Olympiodorus, ἀντιτίθεμαι the mss. **3** ἔσται Bodl. ἔστιν Bekk. with the majority of the mss. **10** εἰ τι λέγω Herm. **15** ἴσως the mss. Bekk. Stallb. σῶς Herm. from a conj. by Forster.

ταῦτα περὶ αὐτῶν μέτρι' ἄν μοι φαίνοιτο λέγειν, ὡς ἡ μὲν ψυχὴ πολυχρόνιόν ἐστι, τὸ δὲ σῶμα ἀσθενέστερον καὶ ὀλιγοχρονιώτερον· ἀλλὰ γὰρ ἂν φαίη ἑκάστην τῶν ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε καὶ εἰ πολλὰ ἔτη βιῴη· εἰ γὰρ ῥέοι τὸ σῶμα καὶ ἀπολλύοιτο ἔτι ζῶντος τοῦ ἀνθρώπου, ἀλλ' ἡ ψυχὴ ἀεὶ τὸ κατατριβόμενον ἀνυφαίνοι, ἀναγκαῖον μέντ' ἂν E εἴη, ὁπότε ἀπολλύοιτο ἡ ψυχή, τὸ τελευταῖον ὕφασμα τυχεῖν αὐτὴν ἔχουσαν καὶ τούτου μόνου προτέραν ἀπόλλυσθαι, ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο. ὥστε τούτῳ τῷ λόγῳ οὔπω ἄξιον πιστεύσαντα θαρρεῖν, ὡς, ἐπειδὰν ἀποθάνωμεν, ἔτι που ἡμῶν ἡ ψυχὴ ἔστιν. εἰ γάρ τις καὶ πλέον ἔτι 88 τῷ λέγοντι ἢ ἃ σὺ λέγεις ξυγχωρήσειε, δοὺς αὐτῷ μὴ μόνον ἐν τῷ πρὶν καὶ γενέσθαι ἡμᾶς χρόνῳ εἶναι ἡμῶν τὰς ψυχάς, ἀλλὰ μηδὲν κωλύειν καὶ ἐπειδὰν ἀποθάνωμεν ἐνίων ἔτι εἶναι καὶ ἔσεσθαι καὶ πολλάκις γενήσεσθαι καὶ ἀποθανεῖσθαι αὖθις· οὕτω γὰρ αὐτὸ φύσει ἰσχυρὸν εἶναι, ὥστε πολλάκις γιγνομένην ψυχὴν ἀντέχειν· δοὺς δὲ ταῦτα ἐκεῖνο μηκέτι συγχωροῖ, μὴ οὐ πονεῖν αὐτὴν ἐν ταῖς πολλαῖς γενέσεσι καὶ τελευτῶσάν γε ἔν τινι τῶν θανάτων παντάπασιν ἀπόλλυσθαι· τοῦτον δὲ τὸν θάνατον καὶ ταύτην τὴν διάλυσιν τοῦ B σώματος, ἣ τῇ ψυχῇ φέρει ὄλεθρον, μηδένα φαίη εἰδέναι· ἀδύνατον γὰρ εἶναι ὁτῳοῦν αἰσθάνεσθαι ἡμῶν· εἰ δὲ τοῦτο οὕτως ἔχει, οὐδενὶ προσήκει θάνατον θαρροῦντι μὴ οὐκ ἀνοήτως θαρρεῖν, ὃς ἂν μὴ ἔχῃ ἀποδεῖξαι ὅτι ἔστι ψυχὴ παντάπασιν ἀθάνατόν τε καὶ ἀνώλεθρον· εἰ δὲ μή, ἀνάγκην εἶναι ἀεὶ τὸν μέλλοντα

17 τὰς ψυχὰς Bodl. ΠΥ (Stallb. Herm.). τὴν ψυχὴν Bekk.
21 συγχωροῖ most mss. συγχωροίη Bekk. with only one ms.

ἀποθανεῖσθαι δεδιέναι ὑπὲρ τῆς αὐτοῦ ψυχῆς, μὴ ἐν τῇ νῦν τοῦ σώματος διαζεύξει παντάπασιν ἀπόληται.

XXXVIII. Πάντες οὖν ἀκούσαντες εἰπόντων αὐ-
C τῶν ἀηδῶς διετέθημεν, ὡς ὕστερον ἐλέγομεν πρὸς ἀλλήλους, ὅτι ὑπὸ τοῦ ἔμπροσθεν λόγου σφόδρα πεπει- 5
σμένους ἡμᾶς πάλιν ἐδόκουν ἀναταράξαι καὶ εἰς ἀπιστίαν καταβαλεῖν οὐ μόνον τοῖς προειρημένοις λόγοις, ἀλλὰ καὶ εἰς τὰ ὕστερον μέλλοντα ῥηθήσεσθαι, μὴ οὐδενὸς ἄξιοι εἶμεν κριταὶ ἢ καὶ τὰ πράγματα αὐτὰ ἄπιστα ᾖ. 10

ΕΧ. Νὴ τοὺς θεούς, ὦ Φαίδων, συγγνώμην γε ἔχω ὑμῖν. καὶ γὰρ αὐτόν με νῦν ἀκούσαντά σου τοιοῦτόν τι λέγειν πρὸς ἐμαυτὸν ἐπέρχεται· τίνι οὖν ἔτι
D πιστεύσομεν λόγῳ; ὡς γὰρ σφόδρα πιθανὸς ὤν, ὃν ὁ Σωκράτης ἔλεγε λόγον, νῦν εἰς ἀπιστίαν καταπέπτωκε. 15
θαυμαστῶς γάρ μου ὁ λόγος οὗτος ἀντιλαμβάνεται καὶ νῦν καὶ ἀεί, τὸ ἁρμονίαν τινὰ ἡμῶν εἶναι τὴν ψυχήν, καὶ ὥσπερ ὑπέμνησέ με ῥηθεὶς ὅτι καὶ αὐτῷ μοι ταῦτα προὐδέδοκτο· καὶ πάνυ δέομαι πάλιν ὥσπερ ἐξ ἀρχῆς ἄλλου τινὸς λόγου, ὅς με πείσει ὡς τοῦ ἀποθανόντος 20
οὐ συναποθνήσκει ἡ ψυχή. λέγε οὖν πρὸς Διός, πῇ ὁ Σωκράτης μετῆλθε τὸν λόγον; καὶ πότερον κἀκεῖνος,
E ὥσπερ ὑμᾶς φῄς, ἔνδηλός τι ἐγένετο ἀχθόμενος ἢ οὔ, ἀλλὰ πράως ἐβοήθει τῷ λόγῳ; καὶ ἱκανῶς ἐβοήθησεν ἢ ἐνδεῶς; πάντα ἡμῖν δίελθε ὡς δύνασαι ἀκριβέστατα. 25

ΦΑΙΔ. Καὶ μήν, ὦ Ἐχέκρατες, πολλάκις θαυμάσας Σωκράτη οὐ πώποτε μᾶλλον ἠγάσθην ἢ τότε
89 παραγενόμενος. τὸ μὲν οὖν ἔχειν ὅ,τι λέγοι ἐκεῖνος ἴσως οὐδὲν ἄτοπον· ἀλλ' ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ πρῶτον μὲν τοῦτο, ὡς ἡδέως καὶ εὐμενῶς καὶ 30
ἀγαμένως τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἔπειτα

10 ᾖ the mss. (Stallb. Herm.) εἴη Heindorf cj. (Bekk.)

ἡμῶν ὡς ὀξέως ἤσθετο ὃ πεπόνθειμεν ὑπὸ τῶν λόγων, ἔπειτα ὡς εὖ ἡμᾶς ἰάσατο καὶ ὥσπερ πεφευγότας καὶ ἡττημένους ἀνεκαλέσατο καὶ προὔτρεψε πρὸς τὸ παρέπεσθαί τε καὶ ξυσκοπεῖν τὸν λόγον.

ΕΧ. Πῶς δή;

ΦΑΙΔ. Ἐγὼ ἐρῶ. ἔτυχον γὰρ ἐν δεξιᾷ αὐτοῦ καθημενος παρὰ τὴν κλίνην ἐπὶ χαμαιζήλου τινός, ὁ δὲ B ἐπὶ πολὺ ὑψηλοτέρου ἢ ἐγώ. καταψήσας οὖν μου τὴν κεφαλὴν καὶ ξυμπιέσας τὰς ἐπὶ τῷ αὐχένι τρίχας — εἰώθει γάρ, ὁπότε τύχοι, παίζειν μου εἰς τὰς τρίχας — Αὔριον δή, ἔφη, ἴσως, ὦ Φαίδων, τὰς καλὰς ταύτας κόμας ἀποκερεῖ. Ἔοικεν, ἦν δ' ἐγώ, ὦ Σώκρατες. Οὔκ, ἄν γε ἐμοὶ πείθῃ. Ἀλλὰ τί; ἦν δ' ἐγώ. Τήμερον, ἔφη, κἀγὼ τὰς ἐμὰς καὶ σὺ ταύτας, ἐάνπερ γε ἡμῖν ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν ἀναβιώσασθαι. καὶ ἔγωγ' ἄν, εἰ σὺ εἶην καί με διαφεύγοι ὁ C λόγος, ἔνορκον ἂν ποιησαίμην ὥσπερ Ἀργεῖοι, μὴ πρότερον κομήσειν, πρὶν ἂν νικήσω ἀναμαχόμενος τὸν Σιμμίου τε καὶ Κέβητος λόγον. Ἀλλ', ἦν δ' ἐγώ, πρὸς δύο λέγεται οὐδ' Ἡρακλῆς οἷός τε εἶναι. Ἀλλὰ καὶ ἐμέ, ἔφη, τὸν Ἰόλεων παρακάλει, ἕως ἔτι φῶς ἐστίν. Παρακαλῶ τοίνυν, ἔφην, οὐχ ὡς Ἡρακλῆς, ἀλλ' ὡς Ἰόλεως [τὸν Ἡρακλῆ]. Οὐδὲν διοίσει, ἔφη.

XXXIX. Ἀλλὰ πρῶτον εὐλαβηθῶμέν τι πάθος μὴ πάθωμεν. Τὸ ποῖον; ἦν δ' ἐγώ. Μὴ γενώμεθα, ἦ δ' ὅς, μισόλογοι, ὥσπερ οἱ μισάνθρωποι γιγνόμενοι· D ὡς οὐκ ἔστιν, ἔφη, ὅ,τι ἄν τις μεῖζον τούτου κακὸν πάθοι ἢ λόγους μισήσας. γίγνεται δὲ ἐκ τοῦ αὐτοῦ

16 διαφεύγοι Bodl. m. pr. ΠΥ, διαφύγοι Bekk. with the other mss. 20 πρὸς δύο οὐδ' ὁ Ἡρακλῆς λέγεται Bekk.: but λέγεται is placed before οὐδ' in the Bodl. and three other mss., nor is ὁ in the Bodl. 23 τὸν Ἡρακλῆ bracketed by Cobet, Nov. Lect. p. 641 · 'nam praeterquam quod inficetum est emblema, Graeculus utitur vitiosa forma sequiorum τὸν Ἡρακλῆ, quum veteres constan-

τρόπου μισολογία τε καὶ μισανθρωπία. ἦ τε γὰρ μισανθρωπία ἐνδύεται ἐκ τοῦ σφόδρα τινὶ πιστεῦσαι ἄνευ τέχνης, καὶ ἡγήσασθαι παντάπασί γε ἀληθῆ εἶναι καὶ ὑγιῆ καὶ πιστὸν τὸν ἄνθρωπον, ἔπειτα ὀλίγον ὕστερον εὑρεῖν τοῦτον πονηρόν τε καὶ ἄπιστον καὶ αὖθις ἕτερον· καὶ ὅταν τοῦτο πολλάκις πάθῃ τις, καὶ ὑπὸ τούτων μάλιστα οὓς ἂν ἡγήσαιτο οἰκειοτάτους τε
E καὶ ἑταιροτάτους, τελευτῶν δὴ θαμὰ προσκρούων μισεῖ τε πάντας καὶ ἡγεῖται οὐδενὸς οὐδὲν ὑγιὲς εἶναι τὸ παράπαν. ἢ οὐκ ἤσθησαι σὺ τοῦτο γιγνόμενον; Πάνυ γε, ἦν δ' ἐγώ. Οὐκοῦν, ἦ δ' ὅς, αἰσχρόν, καὶ δῆλον ὅτι ἄνευ τέχνης τῆς περὶ τἀνθρώπεια ὁ τοιοῦτος χρῆσθαι ἐπιχειρεῖ τοῖς ἀνθρώποις; εἰ γάρ που μετὰ τέχνης ἐχρῆτο, ὥσπερ ἔχει, οὕτως ἂν ἡγήσατο, τοὺς
90 μὲν χρηστοὺς καὶ πονηροὺς σφόδρα ὀλίγους εἶναι ἑκατέρους, τοὺς δὲ μεταξὺ πλείστους. Πῶς λέγεις; ἔφην ἐγώ. Ὥσπερ, ἦ δ' ὅς, περὶ τῶν σφόδρα σμικρῶν καὶ μεγάλων· οἴει τι σπανιώτερον εἶναι ἢ σφόδρα μέγαν ἢ σφόδρα σμικρὸν ἐξευρεῖν ἄνθρωπον ἢ κύνα ἢ ἄλλο ὁτιοῦν; ἢ αὖ ταχὺν ἢ βραδύν, ἢ αἰσχρὸν ἢ καλόν, ἢ λευκὸν ἢ μέλανα; ἢ οὐκ ἤσθησαι ὅτι πάντων τῶν τοιούτων τὰ μὲν ἄκρα τῶν ἐσχάτων σπάνια καὶ ὀλίγα, τὰ δὲ μεταξὺ ἄφθονα καὶ πολλά; Πάνυ γε, ἦν δ' ἐγώ.
B Οὐκοῦν οἴει, ἔφη, εἰ πονηρίας ἀγὼν προτεθείη, πάνυ ἂν ὀλίγους καὶ ἐνταῦθα τοὺς πρώτους φανῆναι; Εἰκός γε, ἦν δ' ἐγώ. Εἰκὸς γάρ, ἔφη· ἀλλὰ ταύτῃ μὲν οὐχ ὅμοιοι οἱ λόγοι τοῖς ἀνθρώποις, ἀλλὰ σοῦ νῦν δὴ προάγοντος ἐγὼ ἐφεσπόμην, ἀλλ' ἐκείνῃ ᾖ, ἐπειδάν τις πιστεύσῃ λόγῳ τινὶ ἀληθεῖ εἶναι ἄνευ τῆς περὶ τοὺς

ter τὸν Ἡρακλέα dixissent.' **10** οὕτω Bekk. Stallb. σὺ Bodl. ΞΥ pr. Π. **17** ἔφην ἐγώ Bodl. ΞΠΥ (Herm.) ἦν δ' ἐγώ Bekk. Stallb. **20** ἢ αἰσχρὸν ἢ καλόν Bodl. ἢ καλὸν ἢ αἰσχρόν Bekk. **28** ἀνθρώποις εἰσίν Bekk. Stallb. εἰσίν om. Bodl. and other mss. (Herm.)

λόγους τέχνης, κἄπειτα ὀλίγον ὕστερον αὐτῷ δόξῃ ψευδὴς εἶναι, ἐνίοτε μὲν ὤν, ἐνίοτε δ' οὐκ ὤν, καὶ αὖθις ἕτερος καὶ ἕτερος· καὶ μάλιστα δὴ οἱ περὶ τοὺς ἀντιλογικοὺς λόγους διατρίψαντες οἶσθ' ὅτι τελευτῶντες οἴονται C σοφώτατοι γεγονέναι τε καὶ κατανενοηκέναι μόνοι ὅτι οὔτε τῶν πραγμάτων οὐδενὸς οὐδὲν ὑγιὲς οὐδὲ βέβαιον οὔτε τῶν λόγων, ἀλλὰ πάντα τὰ ὄντα ἀτεχνῶς ὥσπερ ἐν Εὐρίπῳ ἄνω καὶ κάτω στρέφεται καὶ χρόνον οὐδένα ἐν οὐδενὶ μένει. Πάνυ μὲν οὖν, ἔφην ἐγώ, ἀληθῆ λέγεις. Οὐκοῦν, ὦ Φαίδων, ἔφη, οἰκτρὸν ἂν εἴη τὸ πάθος, εἰ ὄντος δή τινος ἀληθοῦς καὶ βεβαίου λόγου καὶ δυνατοῦ κατανοῆσαι, ἔπειτα διὰ τὸ παραγίγνεσθαι τοιούτοις D τισὶ λόγοις τοῖς αὐτοῖς τοτὲ μὲν δοκοῦσιν ἀληθέσιν εἶναι, τοτὲ δὲ μή, μὴ ἑαυτόν τις αἰτιῷτο μηδὲ τὴν ἑαυτοῦ ἀτεχνίαν, ἀλλὰ τελευτῶν διὰ τὸ ἀλγεῖν ἄσμενος ἐπὶ τοὺς λόγους ἀφ' ἑαυτοῦ τὴν αἰτίαν ἀπώσαιτο καὶ ἤδη τὸν λοιπὸν βίον μισῶν τε καὶ λοιδορῶν [τοὺς λόγους] διατελοῖ, τῶν δὲ ὄντων τῆς ἀληθείας τε καὶ ἐπιστήμης στερηθείη. Νὴ τὸν Δία, ἦν δ' ἐγώ, οἰκτρὸν δῆτα.

XL. Πρῶτον μὲν τοίνυν, ἔφη, τοῦτο εὐλαβηθῶμεν, καὶ μὴ παριῶμεν εἰς τὴν ψυχήν, ὡς τῶν λόγων E κινδυνεύει οὐδὲν ὑγιὲς εἶναι, ἀλλὰ πολὺ μᾶλλον ὅτι ἡμεῖς οὔπω ὑγιῶς ἔχομεν, ἀλλ' ἀνδριστέον καὶ προθυμητέον ὑγιῶς ἔχειν, σοὶ μὲν οὖν καὶ τοῖς ἄλλοις καὶ τοῦ ἔπειτα βίου παντὸς ἕνεκα, ἐμοὶ δὲ αὐτοῦ ἕνεκα τοῦ θανάτου· ὡς κινδυνεύω ἔγωγε ἐν τῷ παρόντι περὶ 91 αὐτοῦ τούτου οὐ φιλοσόφως ἔχειν, ἀλλ' ὥσπερ οἱ πάνυ ἀπαίδευτοι φιλονείκως. καὶ γὰρ ἐκεῖνοι ὅταν περί του ἀμφισβητῶσιν, ὅπῃ μὲν ἔχει περὶ ὧν ἂν ὁ λόγος ᾖ οὐ φροντίζουσιν, ὅπως δὲ ἃ αὐτοὶ ἔθεντο

5 γεγονέναι καὶ Bekk. against the Bodl. bracketed by Herm., om. pr. Bodl. H. Bekk. with inferior mss. against the Bodl.

17 [τοὺς λόγους]

29 ἀμφισβητήσωσιν

ταῦτα δόξει τοῖς παροῦσι, τοῦτο προθυμοῦνται. καὶ ἐγώ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκείνων διοίσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν ἃ ἐγὼ λέγω δόξει ἀληθῆ εἶναι προθυμηθήσομαι, εἰ μὴ εἴη πάρεργον,
B ἀλλ' ὅπως αὐτῷ ἐμοὶ ὅ,τι μάλιστα δόξει οὕτως ἔχειν. λογίζομαι γάρ, ὦ φίλε ἑταῖρε, θέασαι ὡς πλεονεκτικῶς· εἰ μὲν τυγχάνει ἀληθῆ ὄντα ἃ ἐγὼ λέγω, καλῶς δὴ ἔχει τὸ πεισθῆναι· εἰ δὲ μηδέν ἐστι τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον αὐτὸν τὸν πρὸ τοῦ θανάτου ἧττον τοῖς παροῦσιν ἀηδὴς ἔσομαι ὀδυρό-
10 μενος. ἡ δὲ ἄγνοιά μοι αὕτη οὐ ξυνδιατελεῖ, κακὸν γὰρ ἂν ἦν, ἀλλ' ὀλίγον ὕστερον ἀπολεῖται. παρεσκευασμένος δή, ἔφη, ὦ Σιμμία τε καὶ Κέβης, οὕτωσὶ ἔρχομαι ἐπὶ τὸν λόγον· ὑμεῖς μέντοι, ἂν ἐμοὶ πείθησθε,
C σμικρὸν φροντίσαντες Σωκράτους, τῆς δὲ ἀληθείας 15 πολὺ μᾶλλον, ἐὰν μέν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε, εἰ δὲ μή, παντὶ λόγῳ ἀντιτείνετε, εὐλαβούμενοι ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἅμα ἑαυτόν τε καὶ ὑμᾶς ἐξαπατήσας ὥσπερ μέλιττα τὸ κέντρον ἐγκαταλιπὼν οἰχήσομαι. 20

XLI. Ἀλλ' ἰτέον, ἔφη. πρῶτόν με ὑπομνήσατε ἃ ἐλέγετε, ἐὰν μὴ φαίνωμαι μεμνημένος. Σιμμίας μὲν γάρ, ὡς ἐγῷμαι, ἀπιστεῖ τε καὶ φοβεῖται μὴ ἡ ψυχὴ ὅμως καὶ θειότερον καὶ κάλλιον ὂν τοῦ σώματος
D προαπολλύηται ἐν ἁρμονίας εἴδει οὖσα· Κέβης δέ μοι 25 ἔδοξε τοῦτο μὲν ἐμοὶ ξυγχωρεῖν, πολυχρονιώτερόν γε εἶναι ψυχὴν σώματος, ἀλλὰ τόδε ἄδηλον παντί, μὴ πολλὰ δὴ σώματα καὶ πολλάκις κατατρίψασα ἡ

4 προθυμήσομαι Bekk. against the Bodl. and other good mss. **6** καὶ θέασαι Bekk. καὶ om. Bodl. pr. m. and many other mss. **7** ἃ ἐγὼ λέγω Bodl. (?) ἐγὼ om. Bekk. Stallb. with most mss. **13** παρεσκευασμένος μὲν Bekk. μὲν om. Bodl. m. pr. and four other mss. **18** ἑαυτόν all mss.: ἐμαυτόν Bekk. **21** με Bodl. μέν με four mss. followed by Bekk.

ψυχὴ τὸ τελευταῖον σῶμα καταλιποῦσα νῦν αὐτὴ
ἀπολλύηται, καὶ ᾗ αὐτὸ τοῦτο θάνατος, ψυχῆς ὄλεθρος,
ἐπεὶ σῶμά γ' ἀεὶ ἀπολλύμενον οὐδὲν παύεται. ἆρα
ἄλλ' ἢ ταῦτ' ἐστίν, ὦ Σιμμία τε καὶ Κέβης, ἃ δεῖ
ἡμᾶς ἐπισκοπεῖσθαι; Ξυνωμολογείτην δὴ ταῦτ' εἶναι E
ἄμφω. Πότερον οὖν, ἔφη, πάντας τοὺς ἔμπροσθεν
λόγους οὐκ ἀποδέχεσθε, ἢ τοὺς μέν, τοὺς δ' οὔ; Τοὺς
μέν, ἐφάτην, τοὺς δ' οὔ. Τί οὖν, ἦ δ' ὅς, περὶ ἐκείνου
τοῦ λόγου λέγετε, ἐν ᾧ ἔφαμεν τὴν μάθησιν ἀνάμνησιν
εἶναι, καὶ τούτου οὕτως ἔχοντος ἀναγκαίως ἔχειν
ἄλλοθί που πρότερον ἡμῶν εἶναι τὴν ψυχήν, πρὶν ἐν 92
τῷ σώματι ἐνδεθῆναι; Ἐγὼ μέν, ἔφη ὁ Κέβης, καὶ
τότε θαυμαστῶς ὡς ἐπείσθην ὑπ' αὐτοῦ καὶ νῦν
ἐμμένω ὡς οὐδενὶ λόγῳ. Καὶ μήν, ἔφη ὁ Σιμμίας,
καὶ αὐτὸς οὕτως ἔχω, καὶ πάνυ ἂν θαυμάζοιμι, εἴ μοι
περί γε τούτου ἄλλο ποτὲ δόξειεν. καὶ ὁ Σωκράτης,
Ἀλλ' ἀνάγκη σοι, ἔφη, ὦ ξένε Θηβαῖε, ἄλλα δόξαι,
ἐάνπερ μείνῃ ἥδε ἡ οἴησις, τὸ ἁρμονίαν μὲν εἶναι
ξύνθετον πρᾶγμα, ψυχὴν δὲ ἁρμονίαν τινὰ ἐκ τῶν
κατὰ τὸ σῶμα ἐντεταμένων ξυγκεῖσθαι. οὐ γάρ που
ἀποδέξει γε σαυτοῦ λέγοντος, ὡς πρότερον ἦν ἁρμονία B
ξυγκειμένη, πρὶν ἐκεῖνα εἶναι ἐξ ὧν ἔδει αὐτὴν ξυντε-
θῆναι· ἢ ἀποδέξει; Οὐδαμῶς, ἔφη, ὦ Σώκρατες. Αἰ-
σθάνει οὖν, ἦ δ' ὅς, ὅτι ταὐτά σοι ξυμβαίνει λέγειν,
ὅταν φῇς μὲν εἶναι τὴν ψυχὴν πρὶν καὶ εἰς ἀνθρώπου
εἶδός τε καὶ σῶμα ἀφικέσθαι, εἶναι δ' αὐτὴν ξυγκει-
μένην ἐκ τῶν οὐδέπω ὄντων; οὐ γὰρ δὴ ἁρμονία γέ
σοι τοιοῦτόν ἐστιν ᾧ ἀπεικάζεις, ἀλλὰ πρότερον καὶ
ἡ λύρα καὶ αἱ χορδαὶ καὶ οἱ φθόγγοι ἔτι ἀνάρμοστοι

6 ἔμπροσθε Bekk. 16 ἄλλο Bodl. ἄλλα Bekk. with two mss. After ποτὲ Bekk. and Stallb. add also ἔτι, but this is om. in the Bodl. and other good mss.

C ὄντες γίγνονται, τελευταῖον δὲ πάντων ξυνίσταται ἡ ἁρμονία καὶ πρῶτον ἀπόλλυται. οὗτος οὖν σοι ὁ λόγος ἐκείνῳ πῶς ξυνάσεται; Οὐδαμῶς, ἔφη ὁ Σιμμίας. Καὶ μήν, ἦ δ' ὅς, πρέπει γε εἴπερ τῷ ἄλλῳ λόγῳ ξυνῳδῷ εἶναι καὶ τῷ περὶ ἁρμονίας. Πρέπει γάρ, ἔφη 5 ὁ Σιμμίας. Οὗτος τοίνυν, ἔφη, σοὶ οὐ ξυνῳδός, ἀλλ' ὅρα· πότερον αἱρεῖ τῶν λόγων, τὴν μάθησιν ἀνάμνησιν εἶναι ἢ ψυχὴν ἁρμονίαν; Πολὺ μᾶλλον, ἔφη, ἐκεῖνον, ὦ Σώκρατες. ὅδε μὲν γάρ μοι γέγονεν ἄνευ ἀπο-
D δείξεως μετὰ εἰκότος τινὸς καὶ εὐπρεπείας, ὅθεν καὶ 10 τοῖς πολλοῖς δοκεῖ ἀνθρώποις· ἐγὼ δὲ τοῖς διὰ τῶν εἰκότων τὰς ἀποδείξεις ποιουμένοις λόγοις ξύνοιδα οὖσιν ἀλαζόσι, καὶ ἄν τις αὐτοὺς μὴ φυλάττηται, εὖ μάλα ἐξαπατῶσι, καὶ ἐν γεωμετρίᾳ καὶ ἐν τοῖς ἄλλοις ἅπασιν. ὁ δὲ περὶ τῆς ἀναμνήσεως καὶ μαθήσεως 15 λόγος δι' ὑποθέσεως ἀξίας ἀποδέξασθαι εἴρηται. ἐρρήθη γάρ που οὕτως ἡμῶν εἶναι ἡ ψυχὴ καὶ πρὶν εἰς σῶμα ἀφικέσθαι, ὥσπερ αὐτῆς ἔστιν ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τὴν τοῦ ὃ ἔστιν. ἐγὼ δὲ ταύτην, ὡς
E ἐμαυτὸν πείθω, ἱκανῶς τε καὶ ὀρθῶς ἀποδέδεγμαι. 20 ἀνάγκη οὖν μοι, ὡς ἔοικε, διὰ ταῦτα μήτε ἐμαυτοῦ μήτε ἄλλου ἀποδέχεσθαι λέγοντος ὡς ψυχή ἐστιν ἁρμονία.

XLII. Τί δέ, ἦ δ' ὅς, ὦ Σιμμία, τῇδε; δοκεῖ σοι ἁρμονίᾳ ἢ ἄλλῃ τινὶ συνθέσει προσήκειν ἄλλως πως 25 ἔχειν ἢ ὡς ἂν ἐκεῖνα ἔχῃ ἐξ ὧν ἂν ξυγκέηται; Οὐδα-
93 μῶς. Οὐδὲ μὴν ποιεῖν τι, ὡς ἐγῷμαι, οὐδέ τι πάσχειν ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχῃ; Ξυνέφη. Οὐκ ἄρα ἡγεῖσθαί γε προσήκει ἁρμονίαν τούτων ἐξ ὧν ἂν ξυντεθῇ, ἀλλ' ἕπεσθαι. Ξυνεδόκει. Πολλοῦ 30

24 Τί δαί Bekk.: δέ Bodl. with nearly all mss. So again p. 56, 3.

ἄρα δεῖ ἐναντία γε ἁρμονία κινηθῆναι ἢ φθέγξασθαι ἤ τι ἄλλο ἐναντιωθῆναι τοῖς αὑτῆς μέρεσιν. Πολλοῦ μέντοι, ἔφη. Τί δέ; οὐχ οὕτως ἁρμονία πέφυκεν εἶναι ἑκάστη ἁρμονία, ὡς ἂν ἁρμοσθῇ; Οὐ μανθάνω, ἔφη. Ἡ οὐχί, ἦ δ' ὅς, ἂν μὲν μᾶλλον ἁρμοσθῇ καὶ ἐπὶ Β πλέον, εἴπερ ἐνδέχεται τοῦτο γίγνεσθαι, μᾶλλόν τε ἂν ἁρμονία εἴη καὶ πλείων, εἰ δ' ἧττόν τε καὶ ἐπ' ἔλαττον, ἧττόν τε καὶ ἐλάττων; Πάνυ γε. Ἡ οὖν ἔστι τοῦτο περὶ ψυχήν, ὥστε καὶ κατὰ τὸ σμικρότατον [μᾶλλον] ἑτέραν ἑτέρας ψυχὴν ψυχῆς ἐπὶ πλέον καὶ μᾶλλον ἢ ἐπ' ἔλαττον καὶ ἧττον αὐτὸ τοῦτο εἶναι, ψυχήν; Οὐδ' ὁπωστιοῦν, ἔφη. Φέρε δή, ἔφη, πρὸς Διός· λέγεται ψυχὴ ἡ μὲν νοῦν τε ἔχειν καὶ ἀρετὴν καὶ εἶναι ἀγαθή, ἡ δὲ ἄνοιάν τε καὶ μοχθηρίαν καὶ εἶναι κακή; καὶ ταῦτα ἀληθῶς λέγεται; Ἀληθῶς μέν- C τοι. Τῶν οὖν θεμένων ψυχὴν ἁρμονίαν εἶναι τί τις φήσει ταῦτα ὄντα εἶναι ἐν ταῖς ψυχαῖς, τήν τε ἀρετὴν καὶ τὴν κακίαν; πότερον ἁρμονίαν αὖ τινα ἄλλην καὶ ἀναρμοστίαν; καὶ τὴν μὲν ἡρμόσθαι, τὴν ἀγαθήν, καὶ ἔχειν ἐν αὑτῇ ἁρμονίᾳ οὖσῃ ἄλλην ἁρμονίαν, τὴν δὲ ἀνάρμοστον αὐτήν τε εἶναι καὶ οὐκ ἔχειν ἐν αὑτῇ ἄλλην; Οὐκ ἔχω ἔγωγε, ἔφη ὁ Σιμμίας, εἰπεῖν· δῆλον δὲ ὅτι τοιαῦτ' ἄττ' ἂν λέγοι ὁ ἐκεῖνο ὑποθέμενος. Ἀλλὰ προωμολόγηται, ἔφη, μηδὲν μᾶλλον μηδ' ἧττον D ἑτέραν ἑτέρας ψυχὴν ψυχῆς εἶναι· τοῦτο δ' ἔστι τὸ ὁμολόγημα, μηδὲν μᾶλλον μηδ' ἐπὶ πλέον μηδὲ ἧττον μηδ' ἐπ' ἔλαττον ἑτέραν ἑτέρας ἁρμονίαν ἁρμονίας εἶναι· ἦ γάρ; Πάνυ γε. Τὴν δέ γε μηδὲν μᾶλλον

5 ἂν Bodl. ἐὰν Bekk. with the other mss. **10** μᾶλλον bracketed by Heusde, Heind., Bekk. and Stallb. ψυχὴν ψυχῆς Heusde, ψυχὴν om. mss. **16** τιθεμένων Bekk. Stallb. with most mss. θεμένων Bodl. pr. m. Herm. **18** αὖ τιν' Bekk. τινα Bodl.

μηδὲ ἧττον ἁρμονίαν οὖσαν μήτε μᾶλλον μήτε ἧττον
ἁρμόσθαι· ἔστιν οὕτως; Ἔστιν. Ἡ δὲ μήτε μᾶλλον
μήθ' ἧττον ἁρμοσμένη ἔστιν ὅ,τι πλέον ἢ ἔλαττον
ἁρμονίας μετέχει, ἢ τὸ ἴσον; Τὸ ἴσον. Οὐκοῦν ψυχὴ
E ἐπειδὴ οὐδὲν μᾶλλον οὐδὲ ἧττον ἄλλη ἄλλης αὐτὸ 5
τοῦτο ψυχή ἐστιν, οὐδὲ δὴ μᾶλλον οὐδὲ ἧττον ἥρμο-
σται; Οὕτως. Τοῦτο δέ γε πεπονθυῖα οὐδὲν πλέον
ἀναρμοστίας οὐδὲ ἁρμονίας μετέχοι ἄν; Οὐ γὰρ οὖν.
Τοῦτο δ' αὖ πεπονθυῖα ἆρ' ἄν τι πλέον κακίας ἢ
ἀρετῆς μετέχοι ἑτέρα ἑτέρας, εἴπερ ἡ μὲν κακία ἀναρ- 10
μοστία, ἡ δὲ ἀρετὴ ἁρμονία εἴη; Οὐδὲν πλέον. Μᾶλ-
94 λον δέ γέ που, ὦ Σιμμία, κατὰ τὸν ὀρθὸν λόγον κακίας
οὐδεμία ψυχὴ μεθέξει, εἴπερ ἁρμονία ἐστίν· ἁρμονία
γὰρ δήπου παντελῶς αὐτὸ τοῦτο οὖσα, ἁρμονία, ἀναρ-
μοστίας οὔποτ' ἂν μετάσχοι. Οὐ μέντοι. Οὐδέ γε 15
δήπου ψυχή, οὖσα παντελῶς ψυχή, κακίας. Πῶς γὰρ
ἔκ γε τῶν προειρημένων; Ἐκ τούτου ἄρα τοῦ λόγου
ἡμῖν πᾶσαι ψυχαὶ πάντων ζώων ὁμοίως ἀγαθαὶ ἔσον-
ται, εἴπερ ὁμοίως ψυχαὶ πεφύκασιν αὐτὸ τοῦτο, ψυχαί,
εἶναι. Ἔμοιγε δοκεῖ, ἔφη, ὦ Σώκρατες. Ἦ καὶ καλῶς 20
B δοκεῖ, ἦ δ' ὅς, οὕτω λέγεσθαι, καὶ πάσχειν ἂν ταῦτα
ὁ λόγος, εἰ ὀρθὴ ἡ ὑπόθεσις ἦν, τὸ ψυχὴν ἁρμονίαν
εἶναι; Οὐδ' ὁπωστιοῦν, ἔφη.

XLIII. Τί δέ; ἦ δ' ὅς· τῶν ἐν ἀνθρώπῳ πάντων
ἔσθ' ὅ,τι ἄλλο λέγεις ἄρχειν ἢ ψυχήν, ἄλλως τε καὶ 25
φρόνιμον; Οὐκ ἔγωγε. Πότερον ξυγχωροῦσαν τοῖς
κατὰ τὸ σῶμα πάθεσιν ἢ καὶ ἐναντιουμένην; λέγω δὲ
τὸ τοιόνδε, οἷον καύματος ἐνόντος καὶ δίψους ἐπὶ τοὐ-
ναντίον ἕλκειν, τὸ μὴ πίνειν, καὶ πείνης ἐνούσης ἐπὶ
C τὸ μὴ ἐσθίειν, καὶ ἄλλα μυρία που ὁρῶμεν ἐναντιου- 30

1 *μήτε . . . μήτε* Stallb. *μηδὲ . . . μηδὲ* Bekk. with the mss. 6 *οὐδὲν δὴ μ.* Bekk. cj. 20 *εἶναι*; Bekk. 24 *τί δαί* Bekk. against the Bodl. and most mss. 30 *που μυρία* Bekk. with only one ms.

μένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα· ἢ οὔ; Πάνυ μὲν οὖν. Οὐκοῦν αὖ ὡμολογήσαμεν ἐν τοῖς πρόσθεν μήποτ' ἂν αὐτήν, ἁρμονίαν γε οὖσαν, ἐναντία ἄδειν οἷς ἐπιτείνοιτο καὶ χαλῷτο καὶ πάλλοιτο καὶ ἄλλο ὁτιοῦν πάθος πάσχοι ἐκεῖνα ἐξ ὧν τυγχάνει οὖσα, ἀλλ' ἕπεσθαι ἐκείνοις καὶ οὔποτ' ἂν ἡγεμονεύειν; Ὡμολογήσαμεν, ἔφη· πῶς γὰρ οὔ; Τί οὖν; νῦν οὐ πᾶν τοὐναντίον ἡμῖν φαίνεται ἐργαζομένη, ἡγεμονεύουσά τε ἐκείνων πάντων ἐξ ὧν φησί τις αὐτὴν εἶναι, καὶ D ἐναντιουμένη ὀλίγου πάντα διὰ παντὸς τοῦ βίου καὶ δεσπόζουσα πάντας τρόπους, τὰ μὲν χαλεπώτερον κολάζουσα καὶ μετ' ἀλγηδόνων, τά τε κατὰ τὴν γυμναστικὴν καὶ τὴν ἰατρικήν, τὰ δὲ πραότερον, καὶ τὰ μὲν ἀπειλοῦσα, τὰ δὲ νουθετοῦσα ταῖς ἐπιθυμίαις καὶ ὀργαῖς καὶ φόβοις, ὡς ἄλλη οὖσα ἄλλῳ πράγματι διαλεγομένη; οἷόν που καὶ Ὅμηρος ἐν Ὀδυσσείᾳ πεποίηκεν, οὗ λέγει τὸν Ὀδυσσέα

στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·

τέτλαθι δή, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης. E ἆρ' οἴει αὐτὸν ταῦτα ποιῆσαι διανοούμενον ὡς ἁρμονίας αὐτῆς οὔσης καὶ οἵας ἄγεσθαι ὑπὸ τῶν τοῦ σώματος παθῶν, ἀλλ' οὐχ οἵας ἄγειν τε ταῦτα καὶ δεσπόζειν, καὶ οὔσης αὐτῆς πολὺ θειοτέρου τινὸς πράγματος ἢ καθ' ἁρμονίαν; Νὴ Δία, ὦ Σώκρατες, ἔμοιγε δοκεῖ. Οὐκ ἄρα, ὦ ἄριστε, ἡμῖν οὐδαμῇ καλῶς ἔχει ψυχὴν ἁρμονίαν τινὰ φάναι εἶναι· οὔτε γὰρ ἄν, ὡς ἔοικεν, Ὁμήρῳ θείῳ ποιητῇ ὁμολογοῖμεν οὔτε αὐτοὶ ἡμῖν 95 αὐτοῖς. Ἔχει οὕτως, ἔφη.

XLIV. Εἶεν δή, ἦ δ' ὃς ὁ Σωκράτης, τὰ μὲν

5 *τυγχάνοι* Bekk. with only one ms. **9** *φήσει* Bekk. with only one ms. **28** *Ἔχειν οὕτως ἔφη* Bekk. with most mss. (the Bodl. included); but *ἔχει* is given by Stobaeus and some mss. and justly

Ἁρμονίας ἡμῖν τῆς Θηβαικῆς ἴλεά πως, ὡς ἔοικε, μετρίως γέγονε· τί δὲ δὴ τὰ Κάδμου, ἔφη, ὦ Κέβης, πῶς ἰλασόμεθα καὶ τίνι λόγῳ; Σύ μοι δοκεῖς, ἔφη ὁ Κέβης, ἐξευρήσειν· τουτονὶ γοῦν τὸν λόγον τὸν προς τὴν ἁρμονίαν θαυμαστῶς μοι εἶπες ὡς παρὰ δόξαν. Σιμμίου γὰρ λέγοντος, ὅτε ἠπόρει, πάνυ ἐθαύμαζον, εἴ τι
B ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ· πάνυ οὖν μοι ἀτόπως ἔδοξεν εὐθὺς τὴν πρώτην ἔφοδον οὐ δέξασθαι τοῦ σοῦ λόγου. ταὐτὰ δὴ οὐκ ἂν θαυμάσαιμι καὶ τὸν τοῦ Κάδμου λόγον εἰ ἔπάθοι. Ὦ ’γαθέ, ἔφη ὁ Σωκράτης, μὴ μέγα λέγε, μή τις ἡμῶν βασκανία περιτρέψῃ τὸν λόγον τὸν μέλλοντα ῥηθήσεσθαι. ἀλλὰ δὴ ταῦτα μὲν τῷ θεῷ μελήσει, ἡμεῖς δὲ Ὁμηρικῶς ἐγγὺς ἰόντες πειρώμεθα εἰ ἄρα τι λέγεις. ἔστι δὲ δὴ τὸ κεφάλαιον ὧν ζητεῖς· ἀξιοῖς ἐπιδειχθῆναι ἡμῶν τὴν ψυχὴν ἀνώ-
C λεθρόν τε καὶ ἀθάνατον οὖσαν, εἰ φιλόσοφος ἀνὴρ μέλλων ἀποθανεῖσθαι, θαρρῶν τε καὶ ἡγούμενος ἀποθανὼν ἐκεῖ εὖ πράξειν διαφερόντως ἢ εἰ ἐν ἄλλῳ βίῳ βιοὺς ἐτελεύτα, μὴ ἀνόητόν τε καὶ ἠλίθιον θάρρος θαρρήσει. τὸ δὲ ἀποφαίνειν ὅτι ἰσχυρόν τί ἐστιν ἡ ψυχὴ καὶ θεοειδὲς καὶ ἦν ἔτι πρότερον, πρὶν ἡμᾶς ἀνθρώπους γενέσθαι, οὐδὲν κωλύειν φῂς πάντα ταῦτα μηνύειν ἀθανασίαν μὲν μή, ὅτι δὲ πολυχρόνιόν τέ ἐστι
D ψυχὴ καὶ ἦν που πρότερον ἀμήχανον ὅσον χρόνον καὶ ἤδει τε καὶ ἔπραττε πόλλ’ ἄττα· ἀλλὰ γὰρ οὐδέν τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ εἰς ἀνθρώπου σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ ὀλέθρου, ὥσπερ νόσος· καὶ ταλαιπωρουμένη τε δὴ τοῦτον τὸν βίον ζῷη καὶ

preferred by Stallb. and Herm. 11 ἡμῶν Bodl. and most mss. ἡμῖν Bekk. 12 ῥηθήσεσθαι is my conj. ἔσεσθαι nearly all mss. (Bodl. included), only the Bodl. and two other mss have λέγεσθαι in the margin. The letters ῥηθ having disappeared, the reading of the mss. arose. λέγεσθαι Bekk. Stallb. Herm. saw that λέγεσθαι was only a gloss.

τελευτῶσά γε ἐν τῷ καλουμένῳ θανάτῳ ἀπολλύοιτο. διαφέρειν δὲ δὴ φὴς οὐδὲν εἴτε ἅπαξ εἰς σῶμα ἔρχεται εἴτε πολλάκις, πρός γε τὸ ἕκαστον ἡμῶν φοβεῖσθαι· προσήκειν γὰρ φοβεῖσθαι, εἰ μὴ ἀνόητος εἴη, τῷ μὴ εἰδότι μηδ' ἔχοντι λόγον διδόναι ὡς ἀθάνατόν ἐστι. τοιαῦτ' ἄττα ἐστίν, οἶμαι, ὦ Κέβης, ἃ λέγεις· καὶ E ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μή τι διαφύγῃ ἡμᾶς, εἴ τέ τι βούλει προσθῇς ἢ ἀφέλῃς. καὶ ὁ Κέβης, Ἀλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι, ἔφη, οὔτ' ἀφελεῖν οὔτε προσθεῖναι δέομαι· ἔστι δε ταῦτα ἃ λέγω.

XLV. Ὁ οὖν Σωκράτης συχνὸν χρόνον ἐπισχὼν καὶ πρὸς ἑαυτόν τι σκεψάμενος, Οὐ φαῦλον πρᾶγμα, ἔφη, ὦ Κέβης, ζητεῖς· ὅλως γὰρ δεῖ περὶ γενέσεως καὶ φθορᾶς τὴν αἰτίαν διαπραγματεύσασθαι. ἐγὼ οὖν 96 σοι δίειμι περὶ αὐτῶν, ἐὰν βούλῃ, τά γ' ἐμὰ πάθη· ἔπειτα ἄν τί σοι χρήσιμον φαίνηται ὧν ἂν λέγω, πρὸς τὴν πειθὼ περὶ ὧν λέγεις χρήσει. Ἀλλὰ μήν, ἔφη ὁ Κέβης, βούλομαί γε. Ἄκουε τοίνυν ὡς ἐροῦντος. ἐγὼ γάρ, ἔφη, ὦ Κέβης, νέος ὢν θαυμαστῶς ὡς ἐπε- θύμησα ταύτης τῆς σοφίας, ἣν δὴ καλοῦσι περὶ φύ- σεως ἱστορίαν. ὑπερήφανος γάρ μοι ἐδόκει εἶναι, εἰδέ- ναι τὰς αἰτίας ἑκάστου, διὰ τί γίγνεται ἕκαστον καὶ διὰ τί ἀπόλλυται καὶ διὰ τί ἔστι· καὶ πολλάκις ἐμαυ- τὸν ἄνω κάτω μετέβαλλον σκοπῶν πρῶτον τὰ τοιάδε, B ἆρ' ἐπειδὰν τὸ θερμὸν καὶ τὸ ψυχρὸν σηπεδόνα τινὰ λάβῃ, ὥς τινες ἔλεγον, τότε δὴ τὰ ζῶα ξυντρέφεται· καὶ πότερον τὸ αἷμά ἐστιν ᾧ φρονοῦμεν, ἢ ὁ ἀὴρ ἢ τὸ πῦρ, ἢ τούτων μέν οὐδέν, ὁ δὲ ἐγκέφαλός ἐστιν ὁ τὰς αἰσθήσεις παρέχων τοῦ ἀκούειν καὶ ὁρᾶν καὶ ὀσφραί- νεσθαι, ἐκ τούτων δὲ γίγνοιτο μνήμη καὶ δόξα, ἐκ δὲ

2 διαφέρει Bekk. against the Bodl. 4 προσήκει Bekk. with the mss., προσήκειν Hirschig.

μνήμης καὶ δόξης λαβούσης τὸ ἠρεμεῖν κατὰ ταῦτα
γίγνεσθαι ἐπιστήμην· καὶ αὖ τούτων τὰς φθορὰς
C σκοπῶν, καὶ τὰ περὶ τὸν οὐρανόν τε καὶ τὴν γῆν πάθη,
τελευτῶν οὕτως ἐμαυτῷ ἔδοξα πρὸς ταύτην τὴν σκέψιν
ἀφυὴς εἶναι, ὡς οὐδὲν χρῆμα. τεκμήριον δέ σοι ἐρῶ 5
ἱκανόν· ἐγὼ γὰρ ἃ καὶ πρότερον σαφῶς ἠπιστάμην,
ὥς γε ἐμαυτῷ καὶ τοῖς ἄλλοις ἐδόκουν, τότε ὑπὸ ταύ-
της τῆς σκέψεως οὕτω σφόδρα ἐτυφλώθην, ὥστε
ἀπέμαθον καὶ ταῦτα ἃ πρὸ τοῦ ᾤμην εἰδέναι, περὶ
ἄλλων τε πολλῶν καὶ διὰ τί ἄνθρωπος αὐξάνεται. 10
τοῦτο γὰρ ᾤμην πρὸ τοῦ παντὶ δῆλον εἶναι, ὅτι διὰ
D τὸ ἐσθίειν καὶ πίνειν· ἐπειδὰν γὰρ ἐκ τῶν σιτίων
ταῖς μὲν σαρξὶ σάρκες προσγένωνται, τοῖς δὲ ὀστοῖς
ὀστᾶ, καὶ οὕτω κατὰ τὸν αὐτὸν λόγον καὶ τοῖς ἄλλοις
τὰ αὐτῶν οἰκεῖα ἑκάστοις προσγένηται, τότε δὴ τὸν 15
ὀλίγον ὄγκον ὄντα ὕστερον πολὺν γεγονέναι, καὶ οὕτω
γίγνεσθαι τὸν σμικρὸν ἄνθρωπον μέγαν· οὕτω τότε
ᾤμην· οὐ δοκῶ σοι μετρίως; Ἔμοιγε, ἔφη ὁ Κέβης.
Σκέψαι δὴ καὶ τάδε ἔτι. ᾤμην γὰρ ἱκανῶς μοι δοκεῖν,
ὁπότε τις φαίνοιτο ἄνθρωπος παραστὰς μέγας σμικρῷ 20
μείζων εἶναι αὐτῇ τῇ κεφαλῇ, καὶ ἵππος ἵππου· καὶ
E ἔτι γε τούτων ἐναργέστερα, τὰ δέκα μοι ἐδόκει τῶν
ὀκτὼ πλείονα εἶναι διὰ τὸ δύο αὐτοῖς προσεῖναι, καὶ
τὸ δίπηχυ τοῦ πηχυαίου μεῖζον εἶναι διὰ τὸ ἡμίσει
αὐτοῦ ὑπερέχειν. Νῦν δὲ δή, ἔφη ὁ Κέβης, τί σοι 25
δοκεῖ περὶ αὐτῶν; Πόρρω που, ἔφη, νὴ Δί' ἐμὲ εἶναι
τοῦ οἴεσθαι περὶ τούτων του τὴν αἰτίαν εἰδέναι, ὅς γε
οὐκ ἀποδέχομαι ἐμαυτοῦ οὐδὲ ὡς, ἐπειδὰν ἑνί τις
προσθῇ ἕν, ἢ τὸ ἓν ᾧ προσετέθη δύο γέγονεν, ἢ τὸ προσ-

1 κατὰ ταὐτὰ Bekk. **19** ἔγωγε ἱκανῶς Bekk. Bodl. om. pr. Π (Herm.): other mss. have ἐγώ. **29** σμικρῷ: see the exeg. comm. **23** προσθεῖναι Bodl. and other mss. προσεῖναι Bekk. Stallb. with Bodl. corr. and many mss.

τεθὲν καὶ ᾧ προσετέθη διὰ τὴν πρόσθεσιν τοῦ ἑτέρου 97
τῷ ἑτέρῳ δύο ἐγένετο· θαυμάζω γὰρ εἰ, ὅτε μὲν ἑκάτερον
αὐτῶν χωρὶς ἀλλήλων ἦν, ἓν ἄρ' ἑκάτερον ἦν καὶ οὐκ
ἤστην τότε δύο, ἐπεὶ δ' ἐπλησίασαν ἀλλήλοις, αὕτη
ἄρα αἰτία αὐτοῖς ἐγένετο δύο γενέσθαι, ἡ ξύνοδος τοῦ
πλησίον ἀλλήλων τεθῆναι. οὐδέ γε [ὡς], ἐάν τις
ἓν διασχίσῃ, δύναμαι ἔτι πείθεσθαι ὡς αὕτη αὖ αἰτία
γέγονεν, ἡ σχίσις, τοῦ δύο γεγονέναι· ἐναντία γὰρ
γίγνεται ἢ τότε αἰτία τοῦ δύο γίγνεσθαι· τότε μὲν γὰρ B
ὅτι ξυνήγετο πλησίον ἀλλήλων καὶ προσετίθετο ἕτερον
ἑτέρῳ, νῦν δ' ὅτι ἀπάγεται καὶ χωρίζεται ἕτερον ἀφ'
ἑτέρου. οὐδέ γε δι' ὅ,τι ἓν γίγνεται ὡς ἐπίσταμαι ἔτι
πείθω ἐμαυτόν, οὐδ' ἄλλο οὐδὲν ἑνὶ λόγῳ, δι' ὅ,τι γίγνε-
ται ἢ ἀπόλλυται ἢ ἔστι, κατὰ τοῦτον τὸν τρόπον τῆς
μεθόδου, ἀλλά τιν' ἄλλον τρόπον αὐτὸς εἰκῇ φύρω,
τοῦτον δὲ οὐδαμῇ προσίεμαι.

XLVI. Ἀλλ' ἀκούσας μέν ποτε ἐκ βιβλίου τινός, C
ὡς ἔφη, Ἀναξαγόρου ἀναγιγνώσκοντος, καὶ λέγοντος
ὡς ἄρα νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάντων αἴτιος,
ταύτῃ δὴ τῇ αἰτίᾳ ἥσθην τε καὶ ἔδοξέ μοι τρόπον τινὰ
εὖ ἔχειν τὸ τὸν νοῦν εἶναι πάντων αἴτιον, καὶ ἡγησά-
μην, εἰ τοῦθ' οὕτως ἔχει, τόν γε νοῦν κοσμοῦντα
πάντα κοσμεῖν καὶ ἕκαστον τιθέναι ταύτῃ ὅπῃ ἂν
βέλτιστα ἔχῃ· εἰ οὖν τις βούλοιτο τὴν αἰτίαν εὑρεῖν
περὶ ἑκάστου, ὅπῃ γίγνεται ἢ ἀπόλλυται ἢ ἔστι, τοῦτο
δεῖν περὶ αὐτοῦ εὑρεῖν, ὅπῃ βέλτιστον αὐτῷ ἐστὶν
ἢ εἶναι ἢ ἄλλο ὁτιοῦν πάσχειν ἢ ποιεῖν· ἐκ δὲ δὴ τοῦ D
λόγου τούτου οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ
καὶ περὶ αὐτοῦ ἐκείνου καὶ περὶ τῶν ἄλλων, ἀλλ' ἢ τὸ

5 *αὐτοῖς αἰτία* Bekk. against the Bodl. *δύο* Bodl. and most mss. *δυοῖν* Bekk. Stallb. 6 [ὡς] Bekk. 13 *ἄλλα* Herm. *ἄλλο* Bekk. without note. 23 *κοσμεῖν* bracketed by Herm.: exeg. comm. 29 *αὐτοῦ ἐκείνου* Bodl. and other mss. *αὑτοῦ* Bekk. Stallb. in accordance with most mss.

ἄριστον καὶ τὸ βέλτιστον. ἀναγκαῖον δὲ εἶναι τὸν αὐτὸν τοῦτον καὶ τὸ χεῖρον εἰδέναι· τὴν αὐτὴν γὰρ εἶναι ἐπιστήμην περὶ αὐτῶν. ταῦτα δὴ λογιζόμενος ἄσμενος εὑρηκέναι ᾤμην διδάσκαλον τῆς αἰτίας περὶ τῶν ὄντων κατὰ νοῦν ἐμαυτῷ, τὸν Ἀναξαγόραν, καί μοι φράσειν πρῶτον μὲν πότερον ἡ γῆ πλατεῖά ἐστιν
E ἢ στρογγύλη, ἐπειδὴ δὲ φράσειεν, ἐπεκδιηγήσεσθαι τὴν αἰτίαν καὶ τὴν ἀνάγκην, λέγοντα τὸ ἄμεινον καὶ ὅτι αὐτὴν ἄμεινον ἦν τοιαύτην εἶναι· καὶ εἰ ἐν μέσῳ φαίη εἶναι αὐτήν, ἐπεκδιηγήσεσθαι ὡς ἄμεινον ἦν αὐτὴν ἐν μέσῳ εἶναι· καὶ εἴ μοι ταῦτα ἀποφαίνοιτο, παρεσκευάσμην ὡς οὐκέτι ποθεσόμενος αἰτίας ἄλλο
98 εἶδος. καὶ δὴ καὶ περὶ ἡλίου οὕτω παρεσκευάσμην, ὡσαύτως πευσόμενος, καὶ σελήνης καὶ τῶν ἄλλων ἄστρων, τάχους τε πέρι πρὸς ἄλληλα καὶ τροπῶν καὶ τῶν ἄλλων παθημάτων, πῇ ποτὲ ταῦτ' ἄμεινόν ἐστιν ἕκαστον καὶ ποιεῖν καὶ πάσχειν ἃ πάσχει. οὐ γὰρ ἄν ποτε αὐτὸν ᾤμην, φάσκοντά γε ὑπὸ νοῦ αὐτὰ κεκοσμῆσθαι, ἄλλην τινὰ αὐτοῖς αἰτίαν ἐπενεγκεῖν ἢ ὅτι βέλτιστον αὐτὰ οὕτως ἔχειν ἐστὶν
B ὥσπερ ἔχει· ἑκάστῳ οὖν αὐτὸν ἀποδιδόντα τὴν αἰτίαν καὶ κοινῇ πᾶσι τὸ ἑκάστῳ βέλτιστον ᾤμην καὶ τὸ κοινὸν πᾶσιν ἐπεκδιηγήσεσθαι ἀγαθόν· καὶ οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας, ἀλλὰ πάνυ σπουδῇ λαβὼν τὰς βίβλους ὡς τάχιστα οἷός τ' ἦ ἀνεγίγνωσκον, ἵν' ὡς τάχιστα εἰδείην τὸ βέλτιστον καὶ τὸ χεῖρον.

XLVII. Ἀπὸ δὴ θαυμαστῆς ἐλπίδος, ὦ ἑταῖρε, ᾠχόμην φερόμενος, ἐπειδὴ προϊὼν καὶ ἀναγιγνώσκων

25 ἦ Bodl. pr. m. Bekk. Stallb. ἦν Herm. 28 ὦ ἑταῖρε, ἐλπίδος Bekk. The text gives the reading of the Bodl. and other mss.

ὁρῶ ἄνδρα τῷ μὲν νῷ οὐδὲν χρώμενον οὐδέ τινας αἰτίας
ἐπαιτιώμενον εἰς τὸ διακοσμεῖν τὰ πράγματα, ἀέρας C
δὲ καὶ αἰθέρας καὶ ὕδατα αἰτιώμενον καὶ ἄλλα πολλὰ
καὶ ἄτοπα. καί μοι ἔδοξεν ὁμοιότατον πεπονθέναι
ὥσπερ ἂν εἴ τις λέγων ὅτι Σωκράτης πάντα ὅσα
πράττει νῷ πράττει, κἄπειτα ἐπιχειρήσας λέγειν τὰς
αἰτίας ἑκάστων ὧν πράττω, λέγοι πρῶτον μὲν ὅτι διὰ
ταῦτα νῦν ἐνθάδε κάθημαι, ὅτι ξύγκειταί μου τὸ σῶμα
ἐξ ὀστῶν καὶ νεύρων, καὶ τὰ μὲν ὀστᾶ ἐστὶ στερεὰ καὶ
διαφυὰς ἔχει χωρὶς ἀπ' ἀλλήλων, τὰ δὲ νεῦρα οἷα
ἐπιτείνεσθαι καὶ ἀνίεσθαι, περιαμπέχοντα τὰ ὀστᾶ D
μετὰ τῶν σαρκῶν καὶ δέρματος ὃ ξυνέχει αὐτά· αἰω-
ρουμένων οὖν τῶν ὀστῶν ἐν ταῖς αὑτῶν ξυμβολαῖς
χαλῶντα καὶ ξυντείνοντα τὰ νεῦρα κάμπτεσθαί που
ποιεῖ οἷόν τ' εἶναι ἐμὲ νῦν τὰ μέλη, καὶ διὰ ταύτην
τὴν αἰτίαν ξυγκαμφθεὶς ἐνθάδε κάθημαι· καὶ αὖ περὶ
τοῦ διαλέγεσθαι ὑμῖν ἑτέρας τοιαύτας αἰτίας λέγοι,
φωνάς τε καὶ ἀέρας καὶ ἀκοὰς καὶ ἄλλα μυρία τοιαῦτα
αἰτιώμενος, ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν, E
ὅτι ἐπειδὴ Ἀθηναίοις ἔδοξε βέλτιον εἶναι ἐμοῦ κατα-
ψηφίσασθαι, διὰ ταῦτα δὴ καὶ ἐμοὶ βέλτιον αὖ δέ-
δοκται ἐνθάδε καθῆσθαι, καὶ δικαιότερον παραμένοντα
ὑπέχειν τὴν δίκην ἣν ἂν κελεύσωσιν· ἐπεὶ νή τὸν κύνα, 99
ὡς ἐγῷμαι, πάλαι ἂν ταῦτα τὰ νεῦρά τε καὶ τὰ ὀστᾶ
ἢ περὶ Μέγαρα ἢ Βοιωτοὺς ἦν, ὑπὸ δόξης φερόμενα
τοῦ βελτίστου, εἰ μὴ δικαιότερον ᾤμην καὶ κάλλιον
εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν
τῇ πόλει δίκην ἥντιν' ἂν τάττῃ. ἀλλ' αἴτια μὲν τὰ
τοιαῦτα καλεῖν λίαν ἄτοπον· εἰ δέ τις λέγοι ὅτι ἄνευ
τοῦ τὰ τοιαῦτα ἔχειν, καὶ ὀστᾶ καὶ νεῦρα καὶ ὅσα

9 στερρά Bekk. with only one ms. but τινὰς om. Bodl. and most mss.

17 ἑτέρας τινὰς Bekk.

ἄλλα ἔχω, οὐκ ἂν οἷός τ' ἦν ποιεῖν τὰ δόξαντά μοι,
ἀληθῆ ἂν λέγοι· ὡς μέντοι διὰ ταῦτα ποιῶ ἃ ποιῶ
καὶ ταῦτα νῷ πράττω, ἀλλ' οὐ τῇ τοῦ βελτίστου
B αἱρέσει, πολλὴ ἂν καὶ μακρὰ ῥᾳθυμία εἴη τοῦ λόγου.
τὸ γὰρ μὴ διελέσθαι οἷόν τ' εἶναι ὅτι ἄλλο μέν τί 5
ἐστι τὸ αἴτιον τῷ ὄντι, ἄλλο δ' ἐκεῖνο ἄνευ οὗ τὸ
αἴτιον οὐκ ἄν ποτ' εἴη αἴτιον· ὃ δή μοι φαίνονται
ψηλαφῶντες οἱ πολλοὶ ὥσπερ ἐν σκότει, ἀλλοτρίῳ
ὀνόματι προσχρώμενοι, ὡς αἴτιον αὐτὸ προσαγορεύειν.
διὸ δὴ καὶ ὁ μέν τις δίνην περιτιθεὶς τῇ γῇ ὑπὸ τοῦ 10
οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὁ δὲ ὥσπερ καρδόπῳ
πλατείᾳ βάθρον τὸν ἀέρα ὑπερείδει· τὴν δὲ τοῦ ὡς οἷόν
C τε βέλτιστα αὐτὰ τεθῆναι δύναμιν οὕτω νῦν κεῖσθαι,
ταύτην οὔτε ζητοῦσιν οὔτε τινὰ οἴονται δαιμονίαν
ἰσχὺν ἔχειν, ἀλλὰ ἡγοῦνται τούτου Ἄτλαντα ἄν ποτε 15
ἰσχυρότερον καὶ ἀθανατώτερον καὶ μᾶλλον ἅπαντα
ξυνέχοντα ἐξευρεῖν καὶ ὡς ἀληθῶς τἀγαθὸν καὶ δέον
ξυνδεῖν καὶ ξυνέχειν οὐδὲν οἴονται. ἐγὼ μὲν οὖν τῆς
τοιαύτης αἰτίας, ὅπῃ ποτὲ ἔχει, μαθητὴς ὁτουοῦν
ἥδιστ' ἂν γενοίμην· ἐπειδὴ δὲ ταύτης ἐστερήθην καὶ οὔτ' 20
D αὐτὸς εὑρεῖν οὔτε παρ' ἄλλου μαθεῖν οἷός τε ἐγενόμην,
τὸν δεύτερον πλοῦν ἐπὶ τὴν τῆς αἰτίας ζήτησιν ᾗ
πεπραγμάτευμαι, βούλει σοι, ἔφη, ἐπίδειξιν ποιήσωμαι,
ὦ Κέβης; Ὑπερφυῶς μὲν οὖν, ἔφη, ὡς βούλομαι.

XLVIII. Ἔδοξε τοίνυν μοι, ἦ δ' ὅς, μετὰ ταῦτα, 25
ἐπειδὴ ἀπείρηκα τὰ ὄντα σκοπῶν, δεῖν εὐλαβηθῆναι
μὴ πάθοιμι ὅπερ οἱ τὸν ἥλιον ἐκλείποντα θεωροῦντες
καὶ σκοπούμενοι· διαφθείρονται γάρ που ἔνιοι τὰ
ὄμματα, ἐὰν μὴ ἐν ὕδατι ἤ τινι τοιούτῳ σκοπῶνται

1 οἷός τ' ἦ Bekk. ἦν the best mss. **3** ταῦτα νῷ Bodl. and most mss. ταύτῃ νῷ Bekk. Stallb. **8** σκότῳ Bekk. against the Bodl. **15** ἄν ποτε Ἄτλαντα Bekk. against the Bodl. **19** τοιαύτης Bodl. Herm. τῆς τοιαύτης Bekk. Stallb. with many mss.

τὴν εἰκόνα αὐτοῦ. τοιοῦτόν τι καὶ ἐγὼ διενοήθην, καὶ E
ἔδεισα μὴ παντάπασι τὴν ψυχὴν τυφλωθείην βλέπων
πρὸς τὰ πράγματα τοῖς ὄμμασι καὶ ἑκάστῃ τῶν
αἰσθήσεων ἐπιχειρῶν ἅπτεσθαι αὐτῶν. ἔδοξε δή μοι
χρῆναι εἰς τοὺς λόγους καταφυγόντα ἐν ἐκείνοις σκο-
πεῖν τῶν ὄντων τὴν ἀλήθειαν. ἴσως μὲν οὖν ᾧ εἰκάζω
τρόπον τινὰ οὐκ ἔοικεν. οὐ γὰρ πάνυ ξυγχωρῶ τὸν
ἐν τοῖς λόγοις σκοπούμενον τὰ ὄντα ἐν εἰκόσι μᾶλλον 100
σκοπεῖν ἢ τὸν ἐν τοῖς ἔργοις· ἀλλ' οὖν δὴ ταύτῃ γε
ὥρμησα, καὶ ὑποθέμενος ἑκάστοτε λόγον ὃν ἂν κρίνω
ἐρρωμενέστατον εἶναι, ἃ μὲν ἄν μοι δοκῇ τούτῳ ξυμφω-
νεῖν, τίθημι ὡς ἀληθῆ ὄντα, καὶ περὶ αἰτίας καὶ περὶ τῶν
ἄλλων ἁπάντων, ἃ δ' ἂν μή, ὡς οὐκ ἀληθῆ. βούλομαι
δέ σοι σαφέστερον εἰπεῖν ἃ λέγω· οἶμαι γάρ σε νῦν οὐ
μανθάνειν. Οὐ μὰ τὸν Δία, ἔφη ὁ Κέβης, οὐ σφόδρα.

XLIX. Ἀλλ', ἦ δ' ὅς, ὧδε λέγω, οὐδὲν καινόν, B
ἀλλ' ἅπερ ἀεὶ καὶ ἄλλοτε καὶ ἐν τῷ παρεληλυθότι
λόγῳ οὐδὲν πέπαυμαι λέγων. ἔρχομαι γὰρ δὴ ἐπι-
χειρῶν σοι ἐπιδείξασθαι τῆς αἰτίας τὸ εἶδος ὃ πεπραγ-
μάτευμαι, καὶ εἶμι πάλιν ἐπ' ἐκεῖνα τὰ πολυθρύλητα
καὶ ἄρχομαι ἀπ' ἐκείνων, ὑποθέμενος εἶναί τι καλὸν
αὐτὸ καθ' αὑτὸ καὶ ἀγαθὸν καὶ μέγα καὶ τἆλλα πάντα·
ἃ εἴ μοι δίδως τε καὶ ξυγχωρεῖς εἶναι ταῦτα, ἐλπίζω
σοι ἐκ τούτων τήν τε αἰτίαν ἐπιδείξειν καὶ ἀνευρήσειν,
ὡς ἀθάνατον ἡ ψυχή. Ἀλλὰ μήν, ἔφη ὁ Κέβης, ὡς C
διδόντος σοι οὐκ ἂν φθάνοις περαίνων. Σκόπει δή,
ἔφη, τὰ ἑξῆς ἐκείνοις, ἐάν σοι ξυνδοκῇ ὥσπερ ἐμοί.
φαίνεται γάρ μοι, εἴ τί ἐστιν ἄλλο καλὸν πλὴν αὐτὸ
τὸ καλόν, οὐδὲ δι' ἓν ἄλλο καλὸν εἶναι ἢ διότι μετέχει
ἐκείνου τοῦ καλοῦ· καὶ πάντα δὴ οὕτω λέγω. τῇ
τοιᾷδε αἰτίᾳ ξυγχωρεῖς; Ξυγχωρῶ, ἔφη. Οὐ τοίνυν,
ἦ δ' ὅς, ἔτι μανθάνω οὐδὲ δύναμαι τὰς ἄλλας αἰτίας

τὰς σοφὰς ταύτας γιγνώσκειν· ἀλλ' ἐάν τίς μοι λέγῃ
D διότι καλόν ἐστιν ὁτιοῦν, ἢ χρῶμα εὐανθὲς ἔχον ἢ
σχῆμα ἢ ἄλλο ὁτιοῦν τῶν τοιούτων, τὰ μὲν ἄλλα
χαίρειν ἐῶ, ταράττομαι γὰρ ἐν τοῖς ἄλλοις πᾶσι, τοῦτο
δὲ ἁπλῶς καὶ ἀτέχνως καὶ ἴσως εὐήθως ἔχω παρ' 5
ἐμαυτῷ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλὸν ἢ ἡ ἐκείνου
τοῦ καλοῦ εἴτε παρουσία εἴτε κοινωνία ὅπῃ δὴ καὶ
ὅπως προσγενομένη· οὐ γὰρ ἔτι τοῦτο διισχυρίζομαι,
ἀλλ' ὅτι τῷ καλῷ πάντα τὰ καλὰ γίγνεται καλά.
τοῦτο γάρ μοι δοκεῖ ἀσφαλέστατον εἶναι καὶ ἐμαυτῷ 10
ἀποκρίνασθαι καὶ ἄλλῳ, καὶ τούτου ἐχόμενος ἡγοῦμαι
E οὐκ ἄν ποτε πεσεῖν, ἀλλ' ἀσφαλὲς εἶναι καὶ ἐμοὶ
καὶ ὁτῳοῦν ἄλλῳ ἀποκρίνασθαι, ὅτι τῷ καλῷ τὰ καλὰ
γίγνεται καλά· ἢ οὐ καὶ σοὶ δοκεῖ; Δοκεῖ. Καὶ με-
γέθει ἄρα τὰ μεγάλα μεγάλα καὶ τὰ μείζω μείζω, καὶ 15
σμικρότητι τὰ ἐλάττω ἐλάττω; Ναί. Οὐδὲ σὺ ἄρ' ἂν
ἀποδέχοιο, εἴ τίς τινα φαίη ἕτερον ἑτέρου τῇ κεφαλῇ
101 μείζω εἶναι, καὶ τὸν ἐλάττω τῷ αὐτῷ τούτῳ ἐλάττω, ἀλλὰ
διαμαρτύροιο ἂν ὅτι σὺ μὲν οὐδὲν ἄλλο λέγεις ἢ ὅτι
τὸ μὲν μεῖζον πᾶν ἕτερον ἑτέρου οὐδενὶ ἄλλῳ μείζόν 20
ἐστιν ἢ μεγέθει, καὶ διὰ τοῦτο μεῖζον, διὰ τὸ μέγεθος,
τὸ δὲ ἔλαττον οὐδενὶ ἄλλῳ ἔλαττον ἢ σμικρότητι, καὶ
διὰ τοῦτο ἔλαττον, διὰ τὴν σμικρότητα, φοβούμενος,
οἶμαι, μή τίς σοι ἐναντίος λόγος ἀπαντήσῃ, ἐὰν τῇ
κεφαλῇ μείζονά τινα φῇς εἶναι καὶ ἐλάττω, πρῶτον 25
μὲν τῷ αὐτῷ τὸ μεῖζον μεῖζον εἶναι καὶ τὸ ἔλαττον
ἔλαττον, ἔπειτα τῇ κεφαλῇ σμικρᾷ οὔσῃ τὸν μείζω
B μείζω εἶναι, καὶ τοῦτο δὴ τέρας εἶναι, τὸ σμικρῷ τινὶ
μέγαν τινὰ εἶναι· ἢ οὐκ ἂν φοβοῖο ταῦτα; καὶ ὁ

2 ἢ ὅτι χρῶμα Bekk. Stallb. ὅτι om. Bodl. pr. m. II. 7 εἴτε ὅπῃ the Edd. and mss.: see exeg. comm. 11 ἀποκρίνασθαι Bodl. al. ἀποκρίνεσθαι Bekk. with many mss. So again l. 13.

Κέβης γελάσας, Ἔγωγε, ἔφη. Οὐκοῦν, ἦ δ' ὅς, τὰ δέκα τῶν ὀκτὼ δυοῖν πλείω εἶναι, καὶ διὰ ταύτην τὴν αἰτίαν ὑπερβάλλειν, φοβοῖο ἂν λέγειν, ἀλλὰ μὴ πλήθει καὶ διὰ τὸ πλῆθος; καὶ τὸ δίπηχυ τοῦ πηχυαίου ἡμίσει μεῖζον εἶναι, ἄλλ' οὐ μεγέθει; ὁ αὐτὸς γάρ που φόβος. Πάνυ γε, ἔφη. Τί δέ; ἑνὶ ἑνὸς προστεθέντος τὴν πρόσθεσιν αἰτίαν εἶναι τοῦ δύο γενέσθαι ἢ διασχισθέντος τὴν σχίσιν οὐκ εὐλαβοῖο ἂν C λέγειν; καὶ μέγα ἂν βοῴης ὅτι οὐκ οἶσθα ἄλλως πως ἕκαστον γιγνόμενον ἢ μετασχὸν τῆς ἰδίας οὐσίας ἑκάστου οὗ ἂν μετάσχῃ, καὶ ἐν τούτοις οὐκ ἔχεις ἄλλην τινὰ αἰτίαν τοῦ δύο γενέσθαι ἀλλ' ἢ τὴν τῆς δυάδος μετάσχεσιν, καὶ δεῖν τούτου μετασχεῖν τὰ μέλλοντα δύο ἔσεσθαι, καὶ μονάδος ὃ ἂν μέλλῃ ἓν ἔσεσθαι, τὰς δὲ σχίσεις ταύτας καὶ προσθέσεις καὶ τὰς ἄλλας τὰς τοιαύτας κομψείας ἐῴης ἂν χαίρειν. παρεὶς ἀποκρίνασθαι τοῖς σεαυτοῦ σοφωτέροις· σὺ δὲ D δεδιὼς ἄν, τὸ λεγόμενον, τὴν ἑαυτοῦ σκιὰν καὶ τὴν ἀπειρίαν, ἐχόμενος ἐκείνου τοῦ ἀσφαλοῦς τῆς ὑποθέσεως, οὕτως ἀποκρίναιο ἄν. εἰ δέ τις αὐτῆς τῆς ὑποθέσεως ἔχοιτο, χαίρειν ἐῴης ἂν καὶ οὐκ ἀποκρίναιο, ἕως ἂν τὰ ἀπ' ἐκείνης ὁρμηθέντα σκέψαιο, εἴ σοι ἀλλήλοις ξυμφωνεῖ ἢ διαφωνεῖ· ἐπειδὴ δὲ ἐκείνης αὐτῆς δέοι σε διδόναι λόγον, ὡσαύτως ἂν διδοίης, ἄλλην αὖ ὑπόθεσιν ὑποθέμενος, ἥτις τῶν ἄνωθεν βελτίστη φαίνοιτο, ἕως ἐπί τι ἱκανὸν ἔλθοις, ἅμα δὲ οὐκ ἂν φύροιο ὥσπερ οἱ ἀντιλογικοὶ περί τε τῆς E ἀρχῆς διαλεγόμενος καὶ τῶν ἐξ ἐκείνης ὡρμημένων, εἴπερ βούλοιό τι τῶν ὄντων εὑρεῖν. ἐκείνοις μὲν γὰρ ἴσως οὐδὲ εἷς περὶ τούτου λόγος οὐδὲ φροντίς· ἱκανοὶ

4 δυοῖν Bodl. δυεῖν Bekk. 6 Τί δαί Bekk. 19 ἑαυτοῦ Bodl. and other mss. (Herm. Stallb.) σαυτοῦ Bekk.

γὰρ ὑπὸ σοφίας ὁμοῦ πάντα κυκῶντες ὅμως δύνασθαι
102 αὐτοὶ αὑτοῖς ἀρέσκειν· σὺ δ', εἴπερ εἶ τῶν φιλοσόφων,
οἶμαι ἂν ὡς ἐγὼ λέγω ποιοῖς. Ἀληθέστατα, ἔφη,
λέγεις, ὅ τε Σιμμίας ἅμα καὶ ὁ Κέβης.

ΕΧ. Νὴ Δία, ὦ Φαίδων, εἰκότως γε· θαυμαστῶς 5
γάρ μοι δοκεῖ ὡς ἐναργῶς τῷ καὶ σμικρὸν νοῦν ἔχοντι
εἰπεῖν ἐκεῖνος ταῦτα.

ΦΑΙΔ. Πάνυ μὲν οὖν, ὦ Ἐχέκρατες, καὶ πᾶσι
τοῖς παροῦσιν ἔδοξεν.

ΕΧ. Καὶ γὰρ ἡμῖν τοῖς ἀποῦσι, νῦν δὲ ἀκούουσιν. 10
ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα;

L. ΦΑΙΔ. Ὡς μὲν ἐγὼ οἶμαι, ἐπεὶ αὐτῷ ταῦτα
ξυνεχωρήθη, καὶ ὡμολογεῖτο εἶναί τι ἕκαστον τῶν
B εἰδῶν καὶ τούτων τἆλλα μεταλαμβάνοντα αὐτῶν τού-
των τὴν ἐπωνυμίαν ἴσχειν, τὸ δὴ μετὰ ταῦτα ἠρώτα, 15
Εἰ δή, ἦ δ' ὅς, ταῦτα οὕτω λέγεις, ἆρ' οὐχ, ὅταν
Σιμμίαν Σωκράτους φῇς μείζω εἶναι, Φαίδωνος δὲ
ἐλάττω, λέγεις τότ' εἶναι ἐν τῷ Σιμμίᾳ ἀμφότερα, καὶ
μέγεθος καὶ σμικρότητα; Ἔγωγε. Ἀλλὰ γάρ, ἦ δ'
ὅς, ὁμολογεῖς τὸ τὸν Σιμμίαν ὑπερέχειν Σωκράτους 20
οὐχ ὡς τοῖς ῥήμασι λέγεται οὕτω καὶ τὸ ἀληθὲς ἔχειν.
οὐ γάρ που πεφυκέναι Σιμμίαν ὑπερέχειν τούτῳ
C τῷ Σιμμίαν εἶναι, ἀλλὰ τῷ μεγέθει ὃ τυγχάνει ἔχων·
οὐδ' αὖ Σωκράτους ὑπερέχειν, ὅτι Σωκράτης ὁ Σω-
κράτης ἐστίν, ἀλλ' ὅτι σμικρότητα ἔχει ὁ Σωκράτης 25
πρὸς τὸ ἐκείνου μέγεθος; Ἀληθῆ. Οὐδέ γε αὖ ὑπὸ
Φαίδωνος ὑπερέχεσθαι τῷ ὅτι Φαίδων ὁ Φαίδων ἐστίν,
ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν Σιμμίου
σμικρότητα; Ἔστι ταῦτα. Οὕτως ἄρα ὁ Σιμμίας
ἐπωνυμίαν ἔχει σμικρός τε καὶ μέγας εἶναι, ἐν μέσῳ 30
D ὢν ἀμφοτέρων, τοῦ μὲν τῷ μεγέθει ὑπερέχειν τὴν

15 ἔχειν; Bekk. Stallb.

σμικρότητα ὑπερέχων, τῷ δὲ τὸ μέγεθος τῆς σμικρότητος παρέχων ὑπερέχον. καὶ ἅμα μειδιάσας, Ἔοικα, ἔφη, καὶ ξυγγραφικῶς ἐρεῖν, ἀλλ' οὖν ἔχει γέ που ὡς λέγω. Ξυνέφη. Λέγω δὲ τοῦδ' ἕνεκα, βουλόμενος δόξαι σοὶ ὅπερ ἐμοί. ἐμοὶ γὰρ φαίνεται οὐ μόνον αὐτὸ τὸ μέγεθος οὐδέποτ' ἐθέλειν ἅμα μέγα καὶ σμικρὸν εἶναι, ἀλλὰ καὶ τὸ ἐν ἡμῖν μέγεθος οὐδέποτε προσδέχεσθαι τὸ σμικρὸν οὐδ' ἐθέλειν ὑπερέχεσθαι, ἀλλὰ δυοῖν τὸ ἕτερον, ἢ φεύγειν καὶ ὑπεκχωρεῖν, ὅταν αὐτῷ προσίῃ E τὸ ἐναντίον, τὸ σμικρόν, ἢ προσελθόντος ἐκείνου ἀπολωλέναι· ὑπομένον δὲ καὶ δεξάμενον τὴν σμικρότητα οὐκ ἐθέλειν εἶναι ἕτερον ἢ ὅπερ ἦν. ὥσπερ ἐγὼ δεξάμενος καὶ ὑπομείνας τὴν σμικρότητα, καὶ ἔτι ὢν ὅσπερ εἰμί, οὗτος ὁ αὐτὸς σμικρός εἰμι· ἐκεῖνο δὲ οὐ τετόλμηκε μέγα ὂν σμικρὸν εἶναι· ὡς δ' αὕτως καὶ τὸ σμικρὸν τὸ ἐν ἡμῖν οὐκ ἐθέλει ποτὲ μέγα γίγνεσθαι οὐδὲ εἶναι, οὐδὲ ἄλλο οὐδὲν τῶν ἐναντίων ἔτι ὂν ὅπερ ἦν ἅμα τοὐναντίον γίγνεσθαί τε καὶ εἶναι, ἀλλ' ἤτοι 103 ἀπέρχεται ἢ ἀπόλλυται ἐν τούτῳ τῷ παθήματι. Παντάπασιν, ἔφη ὁ Κέβης, οὕτω φαίνεταί μοι.

LI. Καί τις εἶπε τῶν παρόντων ἀκούσας — ὅστις δ' ἦν, οὐ σαφῶς μέμνημαι — Πρὸς θεῶν, οὐκ ἐν τοῖς πρόσθεν ἡμῖν λόγοις αὐτὸ τὸ ἐναντίον τῶν νυνὶ λεγομένων ὡμολογεῖτο, ἐκ τοῦ ἐλάττονος τὸ μεῖζον γίγνεσθαι καὶ ἐκ τοῦ μείζονος τὸ ἔλαττον, καὶ ἀτεχνῶς αὖτη εἶναι ἡ γένεσις, τοῖς ἐναντίοις ἐκ τῶν ἐναντίων; νῦν δέ μοι δοκεῖ λέγεσθαι ὅτι τοῦτο οὐκ ἄν ποτε γένοιτο. καὶ ὁ Σωκράτης παραβαλὼν τὴν κεφαλὴν καὶ ἀκούσας, Ἀνδρικῶς, ἔφη, ἀπεμνημόνευκας, οὐ μέντοι ἐννοεῖς τὸ B διαφέρον τοῦ τε νῦν λεγομένου καὶ τοῦ τότε. τότε μὲν

1 ὑπερέχων bracketed by Herm. after Vögelin Praef. ad Phaedr. ed. min. p. 18. 9 δυοῖν all mss. but one, δυεῖν Bekk.

γὰρ ἐλέγετο ἐκ τοῦ ἐναντίου πράγματος τὸ ἐναντίον πρᾶγμα γίγνεσθαι, νῦν δὲ ὅτι αὐτὸ τὸ ἐναντίον ἑαυτῷ ἐναντίον οὐκ ἄν ποτε γένοιτο, οὔτε τὸ ἐν ἡμῖν οὔτε τὸ ἐν τῇ φύσει. τότε μὲν γάρ, ὦ φίλε, περὶ τῶν ἐχόντων τὰ ἐναντία ἐλέγομεν, ἐπονομάζοντες αὐτὰ τῇ ἐκείνων ἐπωνυμίᾳ, νῦν δὲ περὶ ἐκείνων αὐτῶν ὧν ἐνόντων ἔχει τὴν ἐπωνυμίαν τὰ ὀνομαζόμενα· αὐτὰ δ' ἐκεῖνα οὐκ C ἄν ποτέ φαμεν ἐθελῆσαι γένεσιν ἀλλήλων δέξασθαι. καὶ ἅμα βλέψας πρὸς τὸν Κέβητα εἶπεν, Ἆρα μή που, ἔφη, ὦ Κέβης, καὶ σέ τι τούτων ἐτάραξεν ὧν ὅδε εἶπεν; Οὐδ' αὖ, ἔφη, ὁ Κέβης, οὕτως ἔχω· καίτοι οὔτι λέγω ὡς οὐ πολλά με ταράττει. Ξυνωμολογήκαμεν ἄρα, ἦ δ' ὅς, ἁπλῶς τοῦτο, μηδέποτε ἐναντίον ἑαυτῷ τὸ ἐναντίον ἔσεσθαι. Παντάπασιν, ἔφη.

LII. Ἔτι δή μοι καὶ τόδε σκέψαι, ἔφη, εἰ ἄρα ξυνομολογήσεις. θερμόν τι καλεῖς καὶ ψυχρόν; Ἔγωγε. D Ἆρ' ὅπερ χιόνα καὶ πῦρ; Μὰ Δί' οὐκ ἔγωγε. Ἀλλ' ἕτερόν τι πυρὸς τὸ θερμὸν καὶ ἕτερόν τι χιόνος τὸ ψυχρόν; Ναί. Ἀλλὰ τόδε γ' οἶμαι δοκεῖ σοι, οὐδέποτε χιόνα γ' οὖσαν δεξαμένην τὸ θερμόν, ὥσπερ ἐν τοῖς ἔμπροσθεν ἐλέγομεν, ἔτι ἔσεσθαι ὅπερ ἦν, χιόνα καὶ θερμόν, ἀλλὰ προσιόντος τοῦ θερμοῦ ἢ ὑπεκχωρήσειν αὐτῷ ἢ ἀπολεῖσθαι. Πάνυ γε. Καὶ τὸ πῦρ γε αὖ προσιόντος τοῦ ψυχροῦ αὐτῷ ἢ ὑπεξιέναι ἢ ἀπολεῖσθαι, οὐ μέντοι ποτὲ τολμήσειν δεξάμενον τὴν ψυχρότητα ἔτι εἶναι ὅπερ ἦν, πῦρ καὶ ψυχρόν. Ἀλη- E θῆ, ἔφη, λέγεις. Ἔστιν ἄρ', ἦ δ' ὅς, περὶ ἔνια τῶν τοιούτων, ὥστε μὴ μόνον αὐτὸ τὸ εἶδος ἀξιοῦσθαι τοῦ αὐτοῦ ὀνόματος εἰς τὸν ἀεὶ χρόνον, ἀλλὰ καὶ ἄλλο τι, ὃ ἔστι μὲν οὐκ ἐκεῖνο, ἔχει δὲ τὴν ἐκείνου μορφὴν ἀεὶ

9 πρὸς Bodl. Π. εἰς Bekk. with the other mss. 12 οὐδ' αὖ Bekk. Stallb. with many good mss., ὁ δ' αὖ Bodl. Tubing. and others. Herm. reads ὁ δ', οὐκ αὖ from his own conj.

ὅταν περ ᾖ. ἔτι δ' ἐν τοῖσδε ἴσως ἔσται σαφέστερον ὃ λέγω. τὸ γὰρ περιττὸν ἀεί που δεῖ τούτου τοῦ ὀνόματος τυγχάνειν, ὅπερ νῦν λέγομεν· ἢ οὔ; Πάνυ γε. Ἆρα μόνον τῶν ὄντων, τοῦτο γὰρ ἐρωτῶ, ἢ καὶ ἄλλο τι, ὃ ἔστι μὲν οὐχ ὅπερ τὸ περιττόν, ὅμως δὲ 104
δεῖ αὐτὸ μετὰ τοῦ ἑαυτοῦ ὀνόματος καὶ τοῦτο καλεῖν ἀεί, διὰ τὸ οὕτω πεφυκέναι ὥστε τοῦ περιττοῦ μηδέποτε ἀπολείπεσθαι; λέγω δὲ αὐτὸ εἶναι οἷον καὶ ἡ τριὰς πέπονθε καὶ ἄλλα πολλά. σκόπει δὲ περὶ τῆς τριάδος· ἆρα οὐ δοκεῖ σοι τῷ τε αὑτῆς ὀνόματι ἀεὶ προσαγορευτέα εἶναι καὶ τῷ τοῦ περιττοῦ, ὄντος οὐχ οὗπερ τῆς τριάδος; ἀλλ' ὅμως οὕτω πως πέφυκε καὶ ἡ τριὰς καὶ ἡ πεμπτὰς καὶ ὁ ἥμισυς τοῦ ἀριθμοῦ ἅπας, ὥστε οὐκ ὢν ὅπερ τὸ περιττὸν ἀεὶ ἕκαστος αὐτῶν ἐστὶ περιττός· καὶ αὖ τὰ δύο καὶ τὰ τέτταρα καὶ ἅπας B
ὁ ἕτερος αὖ στίχος τοῦ ἀριθμοῦ οὐκ ὢν ὅπερ τὸ ἄρτιον ὅμως ἕκαστος αὐτῶν ἄρτιός ἐστιν ἀεί· ξυγχωρεῖς ἢ οὔ; Πῶς γὰρ οὔκ; ἔφη. Ὅ τοίνυν, ἔφη, βούλομαι δηλῶσαι, ἄθρει. ἔστι δὲ τόδε, ὅτι φαίνεται οὐ μόνον ἐκεῖνα τὰ ἐναντία ἄλληλα οὐ δεχόμενα, ἀλλὰ καὶ ὅσα οὐκ ὄντα ἀλλήλοις ἐναντία ἔχει ἀεὶ τἀναντία, οὐδὲ ταῦτα ἔοικε δεχομένοις ἐκείνην τὴν ἰδέαν ἢ ἂν τῇ ἐν αὐτοῖς οὔσῃ ἐναντία ᾖ, ἀλλ' ἐπιούσης αὐτῆς ἤτοι ἀπολλύμενα ἢ ὑπεκχωροῦντα. ἢ οὐ φήσομεν τὰ τρία καὶ ἀπολεῖσθαι C
πρότερον καὶ ἄλλο ὁτιοῦν πείσεσθαι, πρὶν ὑπομεῖναι ἔτι τρία ὄντα ἄρτια γενέσθαι; Πάνυ μὲν οὖν, ἔφη ὁ Κέβης. Οὐδὲ μήν, ἦ δ' ὅς, ἐναντίον γέ ἐστι δυὰς τριάδι. Οὐ γὰρ οὖν. Οὐκ ἄρα μόνον τὰ εἴδη τὰ ἐναντία οὐχ ὑπομένει ἐπιόντα ἄλληλα, ἀλλὰ καὶ ἄλλ' ἄττα τὰ ἐναντία οὐχ ὑπομένει ἐπιόντα. Ἀληθέστατα, ἔφη, λέγεις.

LIII. Βούλει οὖν, ἦ δ' ὅς, ἐὰν οἷοί τε ὦμεν, ὁρισώμεθα ὁποῖα ταῦτ' ἐστίν; Πάνυ γε. Ἆρ' οὖν, ἔφη, D

ὦ Κέβης, τάδε εἴη ἄν, ἃ ὅ,τι ἂν κατάσχῃ μὴ μόνον ἀναγκάζει τὴν αὑτοῦ ἰδέαν αὐτὸ ἴσχειν, ἀλλὰ καὶ ἐναντίου αὐτῷ δεῖ τινος; Πῶς λέγεις; Ὥσπερ ἄρτι ἐλέγομεν. οἶσθα γὰρ δήπου ὅτι ἃ ἂν ἡ τῶν τριῶν ἰδέα κατάσχῃ, ἀνάγκη αὐτοῖς οὐ μόνον τρισὶν εἶναι, ἀλλὰ καὶ περιττοῖς. Πάνυ γε. Ἐπὶ τὸ τοιοῦτον δή, φαμέν, ἡ ἐναντία ἰδέα ἐκείνῃ τῇ μορφῇ, ἣ ἂν τοῦτο ἀπεργάζηται, οὐδέποτ' ἂν ἔλθοι. Οὐ γάρ. Εἰργάζετο δέ γε ἡ περιττή; Ναί. Ἐναντία δὲ ταύτῃ ἡ τοῦ
E ἀρτίου; Ναί. Ἐπὶ τὰ τρία ἄρα ἡ τοῦ ἀρτίου ἰδέα οὐδέποτε ἥξει. Οὐ δῆτα. Ἄμοιρα δὴ τοῦ ἀρτίου τὰ τρία. Ἄμοιρα. Ἀνάρτιος ἄρα ἡ τριάς. Ναί. Ὃ τοίνυν ἔλεγον ὁρίσασθαι, ποῖα οὐκ ἐναντία τινὶ ὄντα ὅμως οὐ δέχεται αὐτό, τὸ ἐναντίον, οἷον νῦν ἡ τριὰς τῷ ἀρτίῳ οὐκ οὖσα ἐναντία οὐδέν τι μᾶλλον αὐτὸ δέχεται, τὸ γὰρ ἐναντίον ἀεὶ αὐτῷ ἐπιφέρει, καὶ ἡ δυὰς τῷ περι-
105 ττῷ καὶ τὸ πῦρ τῷ ψυχρῷ καὶ ἄλλα πάμπολλα — ἀλλ' ὅρα δὴ εἰ οὕτως ὁρίζει, μὴ μόνον τὸ ἐναντίον τὸ ἐναντίον μὴ δέχεσθαι, ἀλλὰ καὶ ἐκεῖνο ὃ ἂν ἐπιφέρῃ τι ἐναντίον ἐκείνῳ, ἐφ' ὅ,τι ἂν αὐτὸ ἴῃ, αὐτὸ τὸ ἐπιφέρον τὴν τοῦ ἐπιφερομένου ἐναντιότητα μηδέποτε δέξασθαι. πάλιν δὲ ἀναμιμνήσκου· οὐ γὰρ χεῖρον πολλάκις ἀκούειν. τὰ πέντε τὴν τοῦ ἀρτίου οὐ δέξεται, οὐδὲ τὰ δέκα τὴν τοῦ περιττοῦ, τὸ διπλάσιον· τοῦτο μὲν οὖν καὶ αὐτὸ ἄλλῳ ἐναντίον, ὅμως δὲ τὴν τοῦ
B περιττοῦ οὐ δέξεται· οὐδὲ δὴ τὸ ἡμιόλιον οὐδὲ τἆλλα τὰ τοιαῦτα, τὸ ἥμισυ, τὴν τοῦ ὅλου, καὶ τριτημόριον

3 *αὐτῷ ἀεί τινος* Bodl. and many mss. *αὐτῷ* varies its place in many mss. and was for that reason bracketed by Herm.: the reading of the text is due to H. Schmidt. **10** *ἄρα* Bekk. with all mss. except Δ which has *ἄρ'* and so curiously enough Herm. **14** *τὸ ἐναντίον* is considered spurious by Bekk. and Herm.: see exeg. comm. **16** *ἀεὶ αὐτῷ* Bodl. *αὐτῷ ἀεὶ* Bekk. Stallb. with most mss.

αὖ καὶ πάντα τὰ τοιαῦτα, εἴπερ ἔπει τε καὶ ξυνδοκεῖ σοι οὕτως. Πάνυ σφόδρα καὶ ξυνδοκεῖ, ἔφη, καὶ ἕπομαι.

LIV. Πάλιν δή μοι, ἔφη, ἐξ ἀρχῆς λέγε. καὶ μή μοι ὃ ἂν ἐρωτῶ ἀποκρίνου, ἀλλὰ μιμούμενος ἐμέ. λέγω δὲ παρ' ἣν τὸ πρῶτον ἔλεγον ἀπόκρισιν, τὴν ἀσφαλῆ ἐκείνην, ἐκ τῶν νῦν λεγομένων ἄλλην ὁρῶν ἀσφάλειαν. εἰ γὰρ ἔροιό με, ᾧ ἂν τί [ἐν τῷ σώματι] ἐγγένηται, θερμὸν ἔσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀπόκρισιν ἐκείνην τὴν ἀμαθῆ, ὅτι ᾧ ἂν θερμότης, ἀλλὰ κομψοτέραν C ἐκ τῶν νῦν, ὅτι ᾧ ἂν πῦρ· οὐδὲ ἂν ἔρῃ, ᾧ ἂν σώματι τί ἐγγένηται, νοσήσει, οὐκ ἐρῶ ὅτι ᾧ ἂν νόσος, ἀλλ' ᾧ ἂν πυρετός· οὐδ' ᾧ ἂν ἀριθμῷ τί ἐγγένηται, περιττὸς ἔσται, οὐκ ἐρῶ ᾧ ἂν περιττότης, ἀλλ' ᾧ ἂν μονάς, καὶ τἆλλα οὕτως. ἀλλ' ὅρα εἰ ἤδη ἱκανῶς οἶσθ' ὅ,τι βούλομαι. Ἀλλὰ πάνυ ἱκανῶς, ἔφη. Ἀποκρίνου δή, ἦ δ' ὅς, ᾧ ἂν τί ἐγγένηται σώματι, ζῶν ἔσται; Ὧι ἂν ψυχή, ἔφη. Οὐκοῦν ἀεὶ τοῦτο οὕτως ἔχει; Πῶς γὰρ οὐχί; ἦ δ' ὅς. Ἡ ψυχὴ ἄρα ὅ,τι ἂν αὐτὴ κατάσχῃ, D ἀεὶ ἥκει ἐπ' ἐκεῖνο φέρουσα ζωήν; Ἥκει μέντοι, ἔφη. Πότερον δ' ἔστι τι ζωῇ ἐναντίον ἢ οὐδέν; Ἔστιν, ἔφη. Τί; Θάνατος. Οὐκοῦν ἡ ψυχὴ τὸ ἐναντίον ᾧ αὐτὴ ἐπιφέρει ἀεὶ οὐ μή ποτε δέξηται, ὡς ἐκ τῶν πρόσθεν ὡμολόγηται; Καὶ μάλα σφόδρα, ἔφη ὁ Κέβης.

LV. Τί οὖν; τὸ μὴ δεχόμενον τὴν τοῦ ἀρτίου ἰδέαν τί νῦν δὴ ὠνομάζομεν; Ἀνάρτιον, ἔφη. Τὸ δὲ δίκαιον μὴ δεχόμενον καὶ ὃ ἂν μουσικὸν μὴ δέχηται; Ἄμουσον, ἔφη, τὸ δὲ ἄδικον. Εἶεν· ὃ δ' ἂν θάνατον E

5 ᾧ ἂν Bekk. against the Bodl. ἀλλ' ἄλλῳ Bekk. ἄλλῳ om. Bodl. and most mss. ἄλλο Hirschig. 8 *ἐν τῷ σώματι* bracketed by Herm. This first question is more general than the following ones. 24 *μάλα ἔφη σφόδρα* Bekk. with nearly all mss.

μὴ δέχηται, τί καλοῦμεν; Ἀθάνατον, ἔφη. Οὐκοῦν ἡ ψυχὴ οὐ δέχεται θάνατον; Οὔ. Ἀθάνατον ἄρα ἡ ψυχή; Ἀθάνατον. Εἶεν, ἔφη· τοῦτο μὲν δὴ ἀποδεδεῖχθαι φῶμεν· ἢ πῶς δοκεῖ; Καὶ μάλα γε ἱκανῶς, ὦ Σώκρατες. Τί οὖν, ἢ δ' ὅς, ὦ Κέβης; εἰ τῷ ἀναρτίῳ
106 ἀναγκαῖον ἦν ἀνωλέθρῳ εἶναι, ἄλλο τι τὰ τρία ἢ ἀνώλεθρα ἂν ἦν; Πῶς γὰρ οὔ; Οὐκοῦν εἰ καὶ τὸ ἄθερμον ἀναγκαῖον ἦν ἀνώλεθρον εἶναι, ὁπότε τις ἐπὶ χιόνα θερμὸν ἐπαγάγοι, ὑπεξῄει ἂν ἡ χιὼν οὖσα σῶς καὶ ἄτηκτος; οὐ γὰρ ἂν ἀπώλετό γε, οὐδ' αὖ ὑπομένουσα ἐδέξατ' ἂν τὴν θερμότητα. Ἀληθῆ, ἔφη, λέγεις. Ὡς δ' αὕτως, οἶμαι, κἂν εἰ τὸ ἄψυκτον ἀνώλεθρον ἦν, ὁπότε ἐπὶ τὸ πῦρ ψυχρόν τι ἐπίοι, οὔποτ' ἂν ἀπεσβέννυτο οὐδ' ἀπώλλυτο, ἀλλὰ σῶν ἂν ἀπελθὸν ᾤχετο.
B Ἀνάγκη, ἔφη. Οὐκοῦν καὶ ὧδε, ἔφη, ἀνάγκη περὶ τοῦ ἀθανάτου εἰπεῖν; εἰ μὲν τὸ ἀθάνατον καὶ ἀνώλεθρόν ἐστιν, ἀδύνατον ψυχῇ, ὅταν θάνατος ἐπ' αὐτὴν ἴῃ, ἀπόλλυσθαι· θάνατον μὲν γὰρ δὴ ἐκ τῶν προειρημένων οὐ δέξεται οὐδ' ἔσται τεθνηκυῖα, ὥσπερ τὰ τρία οὐκ ἔσται, ἔφαμεν, ἄρτιον, οὐδέ γ' αὖ τὸ περιττόν, οὐδὲ δὴ τὸ πῦρ ψυχρόν, οὐδέ γε ἡ ἐν τῷ πυρὶ θερμότης. ἀλλὰ τί κωλύει, φαίη ἄν τις, ἄρτιον μὲν τὸ περιττὸν μὴ γίγνεσθαι ἐπιόντος τοῦ ἀρτίου, ὥσπερ
C ὡμολόγηται, ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου ἄρτιον γεγονέναι; τῷ ταῦτα λέγοντι οὐκ ἂν ἔχοιμεν διαμάχεσθαι ὅτι οὐκ ἀπόλλυται· τὸ γὰρ ἀνάρτιον οὐκ ἀνώλεθρόν ἐστιν· ἐπεὶ εἰ τοῦτο ὡμολόγητο ἡμῖν, ῥᾳδίως ἂν διεμαχόμεθα ὅτι ἐπελθόντος τοῦ ἀρτίου τὸ περιττὸν

6 *τρία ἢ* Bodl. with most mss. Stallb. Herm. ἢ om. Bekk. **11** f. *Ὡς δ' αὕτως* Bekk. Stallb., but Herm. prefers *Ὡσαύτως* on the authority of the Bodl. and Tub. **13** *ἐπήει* all mss. but one. *ἐποίη* Δ, *ἐπίοι* Bekk. Stallb. **24** *ἀπολομένου* Bodl. Stallb. Herm. *ἀπολλυμένου* Bekk.

καὶ τὰ τρία οἴχεται ἀπιόντα· καὶ περὶ πυρὸς καὶ θερμοῦ καὶ τῶν ἄλλων οὕτως ἂν διεμαχόμεθα. ἢ οὔ; Πάνυ μὲν οὖν. Οὐκοῦν καὶ νῦν περὶ τοῦ ἀθανάτου, εἰ μὲν ἡμῖν ὁμολογεῖται καὶ ἀνώλεθρον εἶναι, ψυχὴ ἂν εἴη πρὸς τῷ ἀθάνατος εἶναι καὶ ἀνώλεθρος· εἰ δὲ μή, ἄλλου ἂν δέοι λόγου. Ἀλλ' οὐδὲν δεῖ, ἔφη, τούτου D γε ἕνεκα· σχολῇ γὰρ ἄν τι ἄλλο φθορὰν μὴ δέχοιτο, εἴ γε τὸ ἀθάνατον ἀΐδιον ὂν φθορὰν δέξεται.

LVI. Ὁ δέ γε θεός, οἶμαι, ἔφη ὁ Σωκράτης, καὶ αὐτὸ τὸ τῆς ζωῆς εἶδος καὶ εἴ τι ἄλλο ἀθάνατόν ἐστι, παρὰ πάντων ἂν ὁμολογηθείη μηδέποτε ἀπόλλυσθαι. Παρὰ πάντων μέντοι νὴ Δία, ἔφη, ἀνθρώπων τέ γε καὶ ἔτι μᾶλλον, ὡς ἐγῷμαι, παρὰ θεῶν. Ὁπότε δὴ τὸ ἀθάνατον καὶ ἀδιάφθορόν ἐστιν, ἄλλο τι ψυχὴ ἥ, εἰ E ἀθάνατος τυγχάνει οὖσα, καὶ ἀνώλεθρος ἂν εἴη; Πολλὴ ἀνάγκη. Ἐπιόντος ἄρα θανάτου ἐπὶ τὸν ἄνθρωπον τὸ μὲν θνητόν, ὡς ἔοικεν, αὐτοῦ ἀποθνήσκει, τὸ δ' ἀθάνατον σῶν καὶ ἀδιάφθορον οἴχεται ἀπιόν, ὑπεκχωρῆσαν τῷ θανάτῳ. Φαίνεται. Παντὸς μᾶλλον ἄρα, ἔφη, ὦ Κέβης, ψυχὴ ἀθάνατον καὶ ἀνώλεθρον, καὶ τῷ 107 ὄντι ἔσονται ἡμῶν αἱ ψυχαὶ ἐν Ἅιδου. Οὐκ οὖν ἔγωγε, ὦ Σώκρατες, ἔφη, ἔχω παρὰ ταῦτα ἄλλο τι λέγειν οὐδέ πῃ ἀπιστεῖν τοῖς λόγοις. ἀλλ' εἰ δή τι Σιμμίας ὅδε ἢ τις ἄλλος ἔχει λέγειν, εὖ ἔχει μὴ κατασιγῆσαι· ὡς οὐκ οἶδα εἰς ὅντινά τις ἄλλον καιρὸν ἀναβάλλοιτο ἢ τὸν νῦν παρόντα, περὶ τῶν τοιούτων βουλόμενος ἤ τι εἰπεῖν ἢ ἀκοῦσαι. Ἀλλὰ μήν, ἦ δ' ὅς ὁ Σιμμίας, οὐδ' αὐτὸς ἔχω ἔτι ὅπῃ ἀπιστῶ ἔκ γε τῶν λεγομένων· ὑπὸ μέντοι τοῦ μεγέθους περὶ ὧν οἱ

8 εἰ τό γε Bekk. Stallb. against the Bodl. ἀθάνατον καὶ ἀΐδιον Bekk.: but καὶ om. Bodl. and Stobæus. ὂν om. Bekk. with the mss. of the second class. **12** τέ γε Bodl. Stallb. Herm. τε alone Bekk. **14** ψυχὴ ἥ Bodl. ἥ om. Bekk. **25** ὅντινά τις Bodl. and most mss. ὅντιν' ἄν τις Bekk.

λόγοι εἰσί, καὶ τὴν ἀνθρωπίνην ἀσθένειαν ἀτιμάζων,
B ἀναγκάζομαι ἀπιστίαν ἔτι ἔχειν παρ' ἐμαυτῷ περὶ
τῶν εἰρημένων. Οὐ μόνον γ', ἔφη, ὦ Σιμμία, ὁ Σω-
κράτης, ἀλλὰ ταῦτά τε εὖ λέγεις, καὶ τὰς ὑποθέσεις
τὰς πρώτας, καὶ εἰ πισταὶ ὑμῖν εἰσίν, ὅμως ἐπισκε- 5
πτέαι σαφέστερον· καὶ ἐὰν αὐτὰς ἱκανῶς διέλητε, ὡς
ἐγῷμαι, ἀκολουθήσετε τῷ λόγῳ, καθ' ὅσον δυνατὸν
μάλιστα ἀνθρώπῳ ἐπακολουθῆσαι· κἂν τοῦτο αὐτὸ
σαφὲς γένηται, οὐδὲν ζητήσετε περαιτέρω. Ἀληθῆ,
ἔφη, λέγεις. 10

LVII. Ἀλλὰ τόδε γ', ἔφη, ὦ ἄνδρες, δίκαιον δια-
C νοηθῆναι, ὅτι, εἴπερ ἡ ψυχὴ ἀθάνατος, ἐπιμελείας δὴ
δεῖται οὐχ ὑπὲρ τοῦ χρόνου τούτου μόνον, ἐν ᾧ κα-
λοῦμεν τὸ ζῆν, ἀλλ' ὑπὲρ τοῦ παντός, καὶ ὁ κίνδυνος
νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι, εἴ τις αὐτῆς ἀμελήσει. 15
εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντὸς ἀπαλλαγή, ἔρμαιον
ἂν ἦν τοῖς κακοῖς ἀποθανοῦσι τοῦ τε σώματος ἅμα
ἀπηλλάχθαι καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς·
νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται οὖσα, οὐδεμία ἂν εἴη
αὐτῇ ἄλλη ἀποφυγὴ κακῶν οὐδὲ σωτηρία πλὴν τοῦ 20
D ὡς βελτίστην τε καὶ φρονιμωτάτην γενέσθαι. οὐδὲν
γὰρ ἄλλο ἔχουσα εἰς Ἅιδου ἡ ψυχὴ ἔρχεται πλὴν
τῆς παιδείας τε καὶ τροφῆς, ἃ δὴ καὶ μέγιστα λέγεται
ὠφελεῖν ἢ βλάπτειν τὸν τελευτήσαντα εὐθὺς ἐν ἀρχῇ
τῆς ἐκεῖσε πορείας. λέγεται δὲ οὕτως, ὡς ἄρα τελευ- 25
τήσαντα ἕκαστον ὁ ἑκάστου δαίμων, ὅσπερ ζῶντα
εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δή τινα τόπον, οἷ δεῖ
τοὺς ξυλλεγέντας διαδικασαμένους εἰς Ἅιδου πορεύε-
E σθαι μετὰ ἡγεμόνος ἐκείνου ᾧ δὴ προστέτακται τοὺς
ἐνθένδε ἐκεῖσε πορεῦσαι· τυχόντας δ' ἐκεῖ ὧν δεῖ τυχεῖν 30

12 ἀθάνατος Herm. ἐστιν add. Bekk., but om. Bodl. and most good mss. 23 μέγιστα λέγεται Bodl. λέγεται μέγιστα Bekk.

καὶ μείναντας ὂν χρὴ χρόνον ἄλλος δεῦρο πάλιν ἡγεμὼν κομίζει ἐν πολλαῖς χρόνου καὶ μακραῖς περιόδοις. ἔστι δὲ ἄρα ἡ πορεία οὐχ ὡς ὁ Αἰσχύλου Τήλεφος λέγει· 108
ἐκεῖνος μὲν γὰρ ἁπλῆν οἶμόν φησιν εἰς Ἅιδου φέρειν,
ἡ δ' οὔτε ἁπλῆ οὔτε μία φαίνεταί μοι εἶναι. οὐδὲ γὰρ ἂν ἡγεμόνων ἔδει· οὐ γάρ πού τις ἂν διαμάρτοι οὐδαμόσε μιᾶς ὁδοῦ οὔσης. νῦν δὲ ἔοικε σχίσεις τε καὶ περιόδους πολλὰς ἔχειν· ἀπὸ τῶν ὁσίων τε καὶ νομίμων τῶν ἐνθάδε τεκμαιρόμενος λέγω. ἡ μὲν οὖν κοσμία τε καὶ φρόνιμος ψυχὴ ἕπεταί τε καὶ οὐκ ἀγνοεῖ τὰ παρόντα· ἡ δὲ ἐπιθυμητικῶς τοῦ σώματος ἔχουσα, ὅπερ ἐν τῷ ἔμπροσθεν εἶπον, περὶ ἐκεῖνο πολὺν χρόνον ἐπτοημένη καὶ περὶ τὸν ὁρατὸν τόπον, πολλὰ ἀντιτείνασα καὶ πολλὰ παθοῦσα, βίᾳ καὶ μόγις ὑπὸ τοῦ προστεταγμένου δαίμονος οἴχεται ἀγομένη. ἀφικομένην δὲ ὅθιπερ αἱ ἄλλαι, τὴν μὲν ἀκάθαρτον καί τι πεποιηκυῖαν τοιοῦτον, ἢ φόνων ἀδίκων ἡμμένην ἢ ἄλλ' ἄττα τοιαῦτα εἰργασμένην, ἃ τούτων ἀδελφά τε καὶ ἀδελφῶν ψυχῶν ἔργα τυγχάνει ὄντα, ταύτην μὲν ἅπας φεύγει τε καὶ ὑπεκτρέπεται καὶ οὔτε ξυνέμπορος οὔτε ἡγεμὼν ἐθέλει γίγνεσθαι, αὐτὴ δὲ πλανᾶται ἐν πάσῃ ἐχομένη ἀπορίᾳ, ἕως ἂν δή τινες χρόνοι γένωνται, ὧν ἐξελθόντων ὑπ' ἀνάγκης φέρεται εἰς τὴν αὐτῇ πρέπουσαν οἴκησιν· ἡ δὲ καθαρῶς τε καὶ μετρίως τὸν βίον διεξελθοῦσα, καὶ ξυνεμπόρων καὶ ἡγεμόνων θεῶν τυχοῦσα, ᾤκησε τὸν αὐτῇ ἑκάστη τόπον προσήκοντα. εἰσὶ δὲ πολλοὶ καὶ θαυμαστοὶ τῆς γῆς τόποι, καὶ αὐτὴ οὔτε οἷα οὔτε ὅση δοξάζεται ὑπὸ τῶν περὶ γῆς εἰωθότων λέγειν, ὡς ἐγὼ ὑπό τινος πέπεισμαι.

LVIII. Καὶ ὁ Σιμμίας, Πῶς ταῦτα, ἔφη, λέγεις, ὦ Σώκρατες; περὶ γάρ τοι τῆς γῆς καὶ αὐτὸς πολλὰ

16 ὅθιπερ all mss. and edd. οἷπερ Cobet, Nov. Lect. p. 624.

δὴ ἀκήκοα, οὐ μέντοι ταῦτα ἃ σὲ πείθει· ἡδέως ἂν οὖν ἀκούσαιμι. Ἀλλὰ μέντοι, ὦ Σιμμία, οὐχ ἡ Γλαύκου τέχνη γέ μοι δοκεῖ εἶναι διηγήσασθαι ἅ γ' ἐστίν· ὡς μέντοι ἀληθῆ, χαλεπώτερόν μοι φαίνεται ἢ κατὰ τὴν Γλαύκου τέχνην, καὶ ἅμα μὲν ἐγὼ ἴσως οὐδ' ἂν οἷός τε εἴην, ἅμα δέ, εἰ καὶ ἠπιστάμην, ὁ βίος μοι δοκεῖ ὁ ἐμός, ὦ Σιμμία, τῷ μήκει τοῦ λόγου οὐκ ἐξαρκεῖν. Ε τὴν μέντοι ἰδέαν τῆς γῆς, οἵαν πέπεισμαι εἶναι, καὶ τοὺς τόπους αὐτῆς οὐδέν με κωλύει λέγειν. Ἀλλ', ἔφη ὁ Σιμμίας, καὶ ταῦτα ἀρκεῖ. Πέπεισμαι τοίνυν, ἦ δ' ὅς, ἐγὼ ὡς πρῶτον μέν, εἰ ἔστιν ἐν μέσῳ τῷ οὐρανῷ περιφερὴς οὖσα, μηδὲν αὐτῇ δεῖν μήτε ἀέρος πρὸς τὸ 109 μὴ πεσεῖν μήτε ἄλλης ἀνάγκης μηδεμιᾶς τοιαύτης, ἀλλὰ ἱκανὴν εἶναι αὐτὴν ἴσχειν τὴν ὁμοιότητα τοῦ οὐρανοῦ αὐτοῦ ἑαυτῷ πάντῃ καὶ τῆς γῆς αὐτῆς τὴν ἰσορροπίαν· ἰσόρροπον γὰρ πρᾶγμα ὁμοίου τινὸς ἐν μέσῳ τεθὲν οὐχ ἕξει μᾶλλον οὐδ' ἧττον οὐδαμόσε κλιθῆναι, ὁμοίως δ' ἔχον ἀκλινὲς μενεῖ. πρῶτον μέν, ἦ δ' ὅς, τοῦτο πέπεισμαι. Καὶ ὀρθῶς γε, ἔφη ὁ Σιμμίας. Ἔτι τοίνυν, ἔφη, πάμμεγά τι εἶναι αὐτό, καὶ Β ἡμᾶς οἰκεῖν τοὺς μέχρι Ἡρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ τινι μορίῳ, ὥσπερ περὶ τέλμα μύρμηκας ἢ βατράχους περὶ τὴν θάλατταν οἰκοῦντας, καὶ ἄλλους ἄλλοθι πολλοὺς ἐν πολλοῖς τοιούτοις τόποις οἰκεῖν. εἶναι γὰρ πανταχῇ περὶ τὴν γῆν πολλὰ κοῖλα καὶ παντοδαπὰ καὶ τὰς ἰδέας καὶ τὰ μεγέθη, εἰς ἃ ξυνερρυηκέναι τό τε ὕδωρ καὶ τὴν ὁμίχλην καὶ τὸν ἀέρα· αὐτὴν δὲ τὴν γῆν καθαρὰν ἐν καθαρῷ κεῖσθαι τῷ οὐρανῷ, ἐν ᾧπερ ἐστὶ τὰ ἄστρα, ὃν δὴ αἰθέρα C ὀνομάζειν τοὺς πολλοὺς τῶν περὶ τὰ τοιαῦτα εἰωθότων

2 Γλαύκου γέ μοι τέχνη Bekk. The order varies in the mss.: I follow the Bodl. **18** πρῶτον μὲν τοίνυν Bekk.: τοίνυν om. Bodl. and the best mss.

λέγειν· οὗ δὴ ὑποστάθμην ταῦτα εἶναι καὶ ξυρρεῖν
ἀεὶ εἰς τὰ κοῖλα τῆς γῆς. ἡμᾶς οὖν οἰκοῦντας ἐν τοῖς
κοίλοις αὐτῆς λεληθέναι καὶ οἴεσθαι ἄνω ἐπὶ τῆς γῆς
οἰκεῖν, ὥσπερ ἂν εἴ τις ἐν μέσῳ τῷ πυθμένι τοῦ πε-
5 λάγους οἰκῶν οἴοιτό τε ἐπὶ τῆς θαλάττης οἰκεῖν καὶ
διὰ τοῦ ὕδατος ὁρῶν τὸν ἥλιον καὶ τὰ ἄλλα ἄστρα
τὴν θάλατταν ἡγοῖτο οὐρανὸν εἶναι, διὰ δὲ βραδυτῆτά
τε καὶ ἀσθένειαν μηδεπώποτε ἐπὶ τὰ ἄκρα τῆς θα- D
λάττης ἀφιγμένος μηδὲ ἑωρακὼς εἴη, ἐκδὺς καὶ ἀνακύ-
10 ψας ἐκ τῆς θαλάττης εἰς τὸν ἐνθάδε τόπον, ὅσῳ καθα-
ρώτερος καὶ καλλίων τυγχάνει ὢν τοῦ παρὰ σφίσι,
μηδὲ ἄλλου ἀκηκοὼς εἴη τοῦ ἑωρακότος. ταὐτὸν δὴ
τοῦτο καὶ ἡμᾶς πεπονθέναι· οἰκοῦντας γὰρ ἔν τινι
κοίλῳ τῆς γῆς οἴεσθαι ἐπάνω αὐτῆς οἰκεῖν, καὶ τὸν
15 ἀέρα οὐρανὸν καλεῖν, ὡς διὰ τούτου οὐρανοῦ ὄντος τὰ
ἄστρα χωροῦντα· τὸ δὲ εἶναι τοιοῦτον, ὑπ' ἀσθενείας E
καὶ βραδυτῆτος οὐχ οἵους τε εἶναι ἡμᾶς διεξελθεῖν ἐπ'
ἔσχατον τὸν ἀέρα· ἐπεί, εἴ τις αὐτοῦ ἐπ' ἄκρα ἔλθοι
ἢ πτηνὸς γενόμενος ἀναπτοῖτο, κατιδεῖν ἂν ἀνακύ-
20 ψαντα, ὥσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἰχθύες
ἀνακύπτοντες ὁρῶσι τὰ ἐνθάδε, οὕτως ἄν τινα καὶ
τὰ ἐκεῖ κατιδεῖν, καὶ εἰ ἡ φύσις ἱκανὴ εἴη ἀνέχεσθαι
θεωροῦσα, γνῶναι ἂν ὅτι ἐκεῖνός ἐστιν ὁ ἀληθῶς οὐ-
ρανὸς καὶ τὸ ἀληθῶς φῶς καὶ ἡ ὡς ἀληθῶς γῆ. ἥδε 110
25 μὲν γὰρ ἡ γῆ καὶ οἱ λίθοι καὶ ἅπας ὁ τόπος ὁ ἐνθάδε
διεφθαρμένα ἐστὶ καὶ καταβεβρωμένα, ὥσπερ τὰ ἐν τῇ
θαλάττῃ ὑπὸ τῆς ἅλμης, καὶ οὔτε φύεται οὐδὲν ἄξιον
λόγου ἐν τῇ θαλάττῃ, οὔτε τέλειον, ὡς ἔπος εἰπεῖν,
οὐδέν ἐστι, σήραγγες δὲ καὶ ἄμμος καὶ πηλὸς ἀμήχα-

16 εἶναι τοιοῦτον is Heindorf's conj. εἶναι ταυτόν mss. τὸ δὲ δεινότατον Herm. 19 ἀνάπτοιτο Bekk. ἀναπτοῖτο Bodl. κατιδεῖν ἂν: ἂν add. Stephanus. 27 φύεται and the other words are given in the order of the Bodl. φύεται ἄξιον λόγου οὐδὲν Bekk.

νος καὶ βόρβοροί εἰσιν, ὅπου ἂν καὶ γῇ ᾖ, καὶ πρὸς τὰ παρ' ἡμῖν κάλλη κρίνεσθαι οὐδ' ὁπωστιοῦν ἄξια· ἐκεῖνα δὲ αὖ τῶν παρ' ἡμῖν πολὺ ἂν ἔτι πλέον φανείη
B διαφέρειν. εἰ γὰρ δεῖ καὶ μῦθον λέγειν [καλόν], ἄξιον ἀκοῦσαι, ὦ Σιμμία, οἷα τυγχάνει τὰ ἐπὶ τῆς γῆς ὑπὸ τῷ οὐρανῷ ὄντα. Ἀλλὰ μήν, ἔφη ὁ Σιμμίας, ὦ Σώκρατες, ἡμεῖς γε τούτου τοῦ μύθου ἡδέως ἂν ἀκούσαιμεν.

LIX. Λέγεται τοίνυν, ἔφη, ὦ ἑταῖρε, πρῶτον μὲν εἶναι τοιαύτη ἡ γῆ αὐτὴ ἰδεῖν, εἴ τις ἄνωθεν θεῷτο αὐτήν, ὥσπερ αἱ δωδεκάσκυτοι σφαῖραι, ποικίλη, χρώμασι διειλημμένη, ὧν καὶ τὰ ἐνθάδε εἶναι χρώματα
C ὥσπερ δείγματα, οἷς δὴ οἱ γραφεῖς καταχρῶνται· ἐκεῖ δὲ πᾶσαν τὴν γῆν ἐκ τοιούτων εἶναι, καὶ πολὺ ἔτι ἐκ λαμπροτέρων καὶ καθαρωτέρων ἢ τούτων· τὴν μὲν γὰρ ἁλουργῆ εἶναι καὶ θαυμαστὴν τὸ κάλλος, τὴν δὲ χρυσοειδῆ, τὴν δὲ ὅση λευκὴ γύψου ἢ χιόνος λευκοτέραν, καὶ ἐκ τῶν ἄλλων χρωμάτων ξυγκειμένην ὡσαύτως, καὶ ἔτι πλειόνων καὶ καλλιόνων ἢ ὅσα ἡμεῖς ἑωράκαμεν. καὶ γὰρ αὐτὰ ταῦτα τὰ κοῖλα αὐτῆς, ὕδατός τε καὶ ἀέρος ἔκ-
D πλεα ὄντα, χρώματός τι εἶδος παρέχεσθαι στίλβοντα ἐν τῇ τῶν ἄλλων χρωμάτων ποικιλίᾳ, ὥστε ἕν τι αὐτῆς εἶδος ξυνεχὲς ποικίλον φαντάζεσθαι. ἐν δὲ ταύτῃ οὔσῃ τοιαύτῃ ἀνὰ λόγον τὰ φυόμενα φύεσθαι, δένδρα τε καὶ ἄνθη καὶ τοὺς καρπούς· καὶ αὖ τὰ ὄρη ὡσαύτως καὶ τοὺς λίθους ἔχειν ἀνὰ τὸν αὐτὸν λόγον τήν τε λειότητα καὶ τὴν διαφάνειαν καὶ τὰ χρώματα καλλίω· ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ
E τοιαῦτα, ἐκεῖ δὲ οὐδὲν ὅ,τι οὐ τοιοῦτον εἶναι καὶ ἔτι

1 καὶ ἡ γῆ Bekk. ἡ om. Stallb. Herm. with the support of a few mss. of the second class. **4** καλὸν om. Bodl. pr. m. and H. **20** ἔκπλεα Bodl. and many good mss. ἔμπλεα Bekk.

τούτων καλλίω. τὸ δ' αἴτιον τούτου εἶναι, ὅτι ἐκεῖνοι
οἱ λίθοι εἰσὶ καθαροὶ καὶ οὐ κατεδηδεσμένοι οὐδὲ δι-
φθαρμένοι ὥσπερ οἱ ἐνθάδε ὑπὸ σηπεδόνος καὶ ἅλμης
ὑπὸ τῶν δεῦρο ξυνερρυηκότων, ἃ καὶ λίθοις καὶ γῇ καὶ
5 τοῖς ἄλλοις ζώοις τε καὶ φυτοῖς αἴσχη τε καὶ νόσους
παρέχει. τὴν δὲ γῆν αὐτὴν κεκοσμῆσθαι τούτοις τε
ἅπασι καὶ ἔτι χρυσῷ τε καὶ ἀργύρῳ καὶ τοῖς ἄλλοις 111
αὖ τοῖς τοιούτοις. ἐκφανῆ γὰρ αὐτὰ πεφυκέναι, ὄντα
πολλὰ πλήθει καὶ μεγάλα καὶ πολλαχοῦ τῆς γῆς,
10 ὥστε αὐτὴν ἰδεῖν εἶναι θέαμα εὐδαιμόνων θεατῶν. ζῶα
δ' ἐπ' αὐτῆς εἶναι ἄλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς
μὲν ἐν μεσογαίᾳ οἰκοῦντας, τοὺς δὲ περὶ τὸν ἀέρα,
ὥσπερ ἡμεῖς περὶ τὴν θάλατταν, τοὺς δὲ ἐν νήσοις ἃς
περιρρεῖν τὸν ἀέρα πρὸς τῇ ἠπείρῳ οὔσας· καὶ ἑνὶ
15 λόγῳ, ὅπερ ἡμῖν τὸ ὕδωρ καὶ ἡ θάλαττά ἐστι πρὸς
τὴν ὑμετέραν χρείαν, τοῦτο ἐκεῖ τὸν ἀέρα, ὃ δὲ ἡμῖν
ὁ ἀήρ, ἐκείνοις τὸν αἰθέρα. τὰς δὲ ὥρας αὐτοῖς κρᾶσιν B
ἔχειν τοιαύτην, ὥστε ἐκείνους ἀνόσους εἶναι καὶ χρόνον
τε ζῆν πολὺ πλείω τῶν ἐνθάδε, καὶ ὄψει καὶ ἀκοῇ καὶ
20 φρονήσει καὶ πᾶσι τοῖς τοιούτοις ἡμῶν ἀφεστάναι τῇ
αὐτῇ ἀποστάσει, ᾗπερ ἀήρ τε ὕδατος ἀφέστηκε καὶ
αἰθὴρ ἀέρος πρὸς καθαρότητα. καὶ δὴ καὶ θεῶν ἄλση
τε καὶ ἱερὰ αὐτοῖς εἶναι, ἐν οἷς τῷ ὄντι οἰκητὰς θεοὺς
εἶναι, καὶ φήμας τε καὶ μαντείας καὶ αἰσθήσεις τῶν
25 θεῶν καὶ τοιαύτας ξυνουσίας γίγνεσθαι αὐτοῖς πρὸς
αὐτούς· καὶ τόν γε ἥλιον καὶ σελήνην καὶ ἄστρα ὁρᾶ- C

1 καλλίω Bodl. with most mss. (Stallb Herm.) *κάλλιον* Bekk. with only one ms. 2 *εἰσὶ καθαροὶ* Bodl. *καθαροί εἰσι* Bekk. with the other mss. 4 *ὑπὸ τῶν δεῦρο ξυνερρυηκότων* is considered spurious by Cobet, Var. Lect. p. 231. 9 *πολλαχοῦ* Bodl. *πανταχοῦ* Bekk. with the other mss. 11 *ἐπ' αὐτῆς* Bekk. Stallb. with several mss. *ἐπ' αὐτῇ* Herm. with the Bodl. 20 *φρονήσει* Bekk. Stallb. with all mss. but one, *ὀσφρήσει* Herm. with the August.: see comm. 22 *ἄλση* Bodl. *ἕδη* Bekk. with other mss. 26 *αὐτοὺς* Bodl. and nearly all mss.

σθαι ὑπ' αὐτῶν οἷα τυγχάνει ὄντα, καὶ τὴν ἄλλην εὐδαιμονίαν τούτων ἀκόλουθον εἶναι.

LX. Καὶ ὅλην μὲν δὴ τὴν γῆν οὕτω πεφυκέναι καὶ τὰ περὶ τὴν γῆν· τόπους δ' ἐν αὐτῇ εἶναι κατὰ τὰ ἔγκοιλα αὐτῆς κύκλῳ περὶ ὅλην πολλούς, τοὺς μὲν βαθυτέρους καὶ ἀναπεπταμένους μᾶλλον ἢ ἐν ᾧ ἡμεῖς οἰκοῦμεν, τοὺς δὲ βαθυτέρους ὄντας τὸ χάσμα αὐτοὺς
D ἔλαττον ἔχειν τοῦ παρ' ἡμῖν τόπου, ἔστι δ' οὓς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους· τούτους δὲ πάντας ὑπὸ γῆν εἰς ἀλλήλους συντετρῆσθαί τε πολλαχῇ καὶ κατὰ στενότερα καὶ εὐρύτερα, καὶ διεξόδους ἔχειν, ᾗ πολὺ μὲν ὕδωρ ῥεῖν ἐξ ἀλλήλων εἰς ἀλλήλους ὥσπερ εἰς κρατῆρας, καὶ ἀενάων ποταμῶν ἀμήχανα μεγέθη ὑπὸ τὴν γῆν καὶ θερμῶν ὑδάτων καὶ ψυχρῶν, πολὺ δὲ πῦρ καὶ πυρὸς μεγάλους ποτα-
E μούς, πολλοὺς δὲ ὑγροῦ πηλοῦ καὶ καθαρωτέρου καὶ βορβορωδεστέρου, ὥσπερ ἐν Σικελίᾳ οἱ πρὸ τοῦ ῥύακος πηλοῦ ῥέοντες ποταμοὶ καὶ αὐτὸς ὁ ῥύαξ· ὧν δὴ καὶ ἑκάστους τοὺς τόπους πληροῦσθαι, ὧν ἂν ἑκάστοις τύχῃ ἑκάστοτε ἡ περιρροὴ γιγνομένη. ταῦτα δὲ πάντα κινεῖν ἄνω καὶ κάτω ὥσπερ αἰώραν τινὰ ἐνοῦσαν ἐν τῇ γῇ· ἔστι δὲ ἄρα αὕτη ἡ αἰώρα διὰ φύσιν τοιάνδε τινά. ἕν τι τῶν χασμάτων τῆς γῆς ἄλλως τε μέγιστον
112 τυγχάνει ὂν καὶ διαμπερὲς τετρημένον δι' ὅλης τῆς γῆς, τοῦτο ὅπερ Ὅμηρος εἶπε, λέγων αὐτὸ

τῆλε μάλ', ᾗχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·

ὃ καὶ ἄλλοθι καὶ ἐκεῖνος καὶ ἄλλοι πολλοὶ τῶν ποιητῶν Τάρταρον κεκλήκασιν. εἰς γὰρ τοῦτο τὸ χάσμα συρρέουσί τε πάντες οἱ ποταμοὶ καὶ ἐκ τούτου πάλιν ἐκρέουσι· γίγνονται δὲ ἕκαστοι τοιοῦτοι δι' οἵας ἂν καὶ

7 αὐτῶν Tubing. αὐτῶν Heindorf and Bekk. 11 στενώτερα Bekk. 19 ἑκάστους Bekk. Stallb. with the mss. ἐκείνους Herm. cj.

τῆς γῆς ῥέωσιν. ἡ δ' αἰτία ἐστὶ τοῦ ἐκρεῖν τε ἐντεῦθεν B
καὶ εἰσρεῖν πάντα τὰ ῥεύματα, ὅτι πυθμένα οὐκ ἔχει
οὐδὲ βάσιν τὸ ὑγρὸν τοῦτο. αἰωρεῖται δὴ καὶ κυμαίνει
ἄνω καὶ κάτω, καὶ ὁ ἀὴρ καὶ τὸ πνεῦμα τὸ περὶ αὐτὸ
ταὐτὸν ποιεῖ· ξυνέπεται γὰρ αὐτῷ καὶ ὅταν εἰς τὸ ἐπ'
ἐκεῖνα τῆς γῆς ὁρμήσῃ καὶ ὅταν εἰς τὸ ἐπὶ τάδε, καὶ
ὥσπερ τῶν ἀναπνεόντων ἀεὶ ἐκπνεῖ τε καὶ ἀναπνεῖ
ῥέον τὸ πνεῦμα, οὕτω καὶ ἐκεῖ ξυναιωρούμενον τῷ ὑγρῷ
τὸ πνεῦμα δεινούς τινας ἀνέμους καὶ ἀμηχάνους παρέ-
χεται καὶ εἰσιὸν καὶ ἐξιόν. ὅταν τε οὖν [ὁρμῆσαν]
ὑποχωρήσῃ τὸ ὕδωρ εἰς τὸν τόπον τὸν δὴ κάτω κα- C
λούμενον, τοῖς κατ' ἐκεῖνα τὰ ῥεύματα διὰ τῆς γῆς
εἰσρεῖ τε καὶ πληροῖ αὐτὰ ὥσπερ οἱ ἐπαντλοῦντες·
ὅταν τε αὖ ἐκεῖθεν μὲν ἀπολίπῃ, δεῦρο δὲ ὁρμήσῃ, τὰ
ἐνθάδε πληροῖ αὖθις, τὰ δὲ πληρωθέντα ῥεῖ διὰ τῶν
ὀχετῶν καὶ διὰ τῆς γῆς, καὶ εἰς τοὺς τόπους ἕκαστα
ἀφικνούμενα, εἰς οὓς ἑκάστους ὁδοποιεῖται, θαλάττας
τε καὶ λίμνας καὶ ποταμοὺς καὶ κρήνας ποιεῖ· ἐντεῦθεν
δὲ πάλιν δυόμενα κατὰ τῆς γῆς, τὰ μὲν μακροτέρους
τόπους περιελθόντα καὶ πλείους, τὰ δὲ ἐλάττους καὶ D
βραχυτέρους, πάλιν εἰς τὸν Τάρταρον ἐμβάλλει, τὰ
μὲν πολὺ κατωτέρω ἢ ἐπηντλεῖτο, τὰ δὲ ὀλίγον· πάντα
δὲ ὑποκάτω εἰσρεῖ τῆς ἐκροῆς. καὶ ἔνια μὲν καταν-
τικρὺ ᾗ εἰσρεῖ ἐξέπεσεν, ἔνια δὲ κατὰ τὸ αὐτὸ μέρος·
ἔστι δὲ ἃ παντάπασι κύκλῳ περιελθόντα, ἢ ἅπαξ ἢ
καὶ πλεονάκις περιελιχθέντα περὶ τὴν γῆν ὥσπερ οἱ
ὄφεις, εἰς τὸ δυνατὸν κάτω καθέντα πάλιν ἐμβάλλει.
δυνατὸν δ' ἐστὶν ἑκατέρωσε μέχρι τοῦ μέσου καθιέναι, E
πέρα δ' οὔ· ἄναντες γὰρ ἀμφοτέροις τοῖς ῥεύμασι τὸ
ἑκατέρωθεν γίγνεται μέρος.

10 [ὁρμῆσαν] om. Bodl. pr. m. bracketed by Stallb. and Herm.
25 ἔστι δὲ καὶ Bekk. with two mss.

LXI. Τὰ μὲν οὖν δὴ ἄλλα πολλά τε καὶ μεγάλα καὶ παντοδαπὰ ῥεύματά ἐστι· τυγχάνει δ' ἄρα ὄντα ἐν τούτοις τοῖς πολλοῖς τέτταρ' ἄττα ῥεύματα, ὧν τὸ μὲν μέγιστον καὶ ἐξωτάτω ῥέον περὶ κύκλῳ ὁ καλούμενος Ὠκεανός ἐστι, τούτου δὲ καταντικρὺ καὶ ἐναντίως ῥέων Ἀχέρων, ὃς δι' ἐρήμων τε τόπων ῥεῖ ἄλλων
113 καὶ δὴ καὶ ὑπὸ γῆν ῥέων εἰς τὴν λίμνην ἀφικνεῖται τὴν Ἀχερουσιάδα, οὗ αἱ τῶν τετελευτηκότων ψυχαὶ τῶν πολλῶν ἀφικνοῦνται καί τινας εἱμαρμένους χρόνους μείνασαι, αἱ μὲν μακροτέρους, αἱ δὲ βραχυτέρους πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων γενέσεις. τρίτος δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει, καὶ ἐγγὺς τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγαν πυρὶ πολλῷ καιόμενον, καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν θαλάττης, ζέουσαν ὕδατος καὶ πηλοῦ· ἐντεῦθεν δὲ
B χωρεῖ κύκλῳ θολερὸς καὶ πηλώδης, περιελιττόμενος δὲ [τῇ γῇ] ἄλλοσέ τε ἀφικνεῖται καὶ παρ' ἔσχατα τῆς Ἀχερουσιάδος λίμνης, οὐ ξυμμιγνύμενος τῷ ὕδατι· περιελιχθεὶς δὲ πολλάκις ὑπὸ γῆς ἐμβάλλει κατωτέρω τοῦ Ταρτάρου· οὗτος δ' ἐστὶν ὃν ἐπονομάζουσι Πυριφλεγέθοντα, οὗ καὶ οἱ ῥύακες ἀποσπάσματα ἀναφυσῶσιν ὅπῃ ἂν τύχωσι τῆς γῆς. τούτου δ' αὖ καταντικρὺ ὁ τέταρτος ἐκπίπτει εἰς τόπον πρῶτον δεινόν τε
C καὶ ἄγριον, ὡς λέγεται, χρῶμα δὲ ἔχοντα ὅλον οἷον ὁ κυανός, ὃν δὴ ἐπονομάζουσι Στύγιον, καὶ τὴν λίμνην, ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στύγα· ὁ δ' ἐμπεσὼν ἐνταῦθα καὶ δεινὰς δυνάμεις λαβὼν ἐν τῷ ὕδατι, δὺς κατὰ τῆς γῆς, περιελιττόμενος χωρεῖ ἐναντίος τῷ Πυ-

4 περὶ Bekk. πέρι Herm. **14** καιόμενον the mss. καόμενον Bekk. Stallb. **17** τῇ γῇ bracketed by Heind. and Herm., these words being om. by Theodor. and Euseb. who quote the passage. **20** ἐπονομάζουσι most mss. ἔτι ὀνομάζουσι Bodl. ὃν ὀνομ. Herm. **28** ἐναντίως Bekk. here and p. 86, 3, against the Bodl. and the good mss.

ριφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ Ἀχερουσιάδι λίμνῃ ἐξ ἐναντίας· καὶ οὐδὲ τὸ τούτου ὕδωρ οὐδενὶ μίγνυται, ἀλλὰ καὶ οὗτος κύκλῳ περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίος τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ ἐστίν, ὡς οἱ ποιηταὶ λέγουσι, Κωκυτός.

LXII. Τούτων δὲ οὕτω πεφυκότων, ἐπειδὰν ἀφί- D κωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἷ ὁ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἵ τε καλῶς καὶ ὁσίως βιώσαντες καὶ οἱ μή. καὶ οἳ μὲν ἂν δόξωσι μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα, ἀναβάντες ἃ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων ἀφικνοῦνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσί τε καὶ καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπολύονται, εἴ τίς τι ἠδίκηκε, τῶν τε εὐεργεσιῶν τιμὰς φέρονται κατὰ τὴν ἀξίαν ἕκαστος· οἳ δ' ἂν δόξωσιν E ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἁμαρτημάτων, ἢ ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς ἐξειργασμένοι, ἢ ἄλλα ὅσα τοιαῦτα τυγχάνει ὄντα, τούτους δὲ ἡ προσήκουσα μοῖρα ῥίπτει εἰς τὸν Τάρταρον, ὅθεν οὔποτε ἐκβαίνουσιν. οἳ δ' ἂν ἰάσιμα μέν, μεγάλα δὲ δόξωσιν ἡμαρτηκέναι ἁμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ' ὀργῆς βίαιόν τι πράξαντες, καὶ μεταμέλον αὐτοῖς τὸν 114 ἄλλον βίον βιῶσιν, ἢ ἀνδροφόνοι τοιούτῳ τινὶ ἄλλῳ τρόπῳ γένωνται, τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν ἐκεῖ γενομένους ἐκβάλλει τὸ κῦμα, τοὺς μὲν ἀνδροφόνους κατὰ τὸν Κωκυτόν, τοὺς δὲ πατραλοίας καὶ μητραλοίας κατὰ τὸν Πυριφλεγέθοντα· ἐπειδὰν δὲ φερόμενοι γένωνται κατὰ τὴν λίμνην τὴν Ἀχερουσιάδα, ἐνταῦθα βοῶσί τε καὶ καλοῦσιν, οἱ μὲν οὓς ἀπέκτειναν, οἱ δὲ οὓς ὕβρισαν, καλέσαντες δ' ἱκετεύ-

B ουσι καὶ δέονται ἐᾶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι, καὶ ἐὰν μὲν πείσωσιν, ἐκβαίνουσί τε καὶ λήγουσι τῶν κακῶν, εἰ δὲ μή, φέρονται αὖθις εἰς τὸ Τάρταρον κἀκεῖθεν πάλιν εἰς τοὺς ποταμούς, καὶ ταῦτα πάσχοντες οὐ πρότερον παύονται, πρὶν ἂν πείσωσιν οὓς ἠδίκησαν· αὕτη γὰρ ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη. οἳ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ ὁσίως βιῶναι, οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῇ ἐλευθερούμενοί τε καὶ ἀπαλλαττόμενοι ὥσπερ C δεσμωτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνούμενοι καὶ ἐπὶ τῆς γῆς οἰκιζόμενοι. τούτων δὲ αὐτῶν οἱ φιλοσοφίᾳ ἱκανῶς καθηράμενοι ἄνευ τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνοῦνται, ἃς οὔτε ῥᾴδιον δηλῶσαι οὔτε ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι. ἀλλὰ τούτων δὴ ἕνεκα χρὴ ὧν διεληλύθαμεν, ὦ Σιμμία, πᾶν ποιεῖν, ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γὰρ τὸ ἆθλον καὶ ἡ ἐλπὶς μεγάλη.

D LXIII. Τὸ μὲν οὖν ταῦτα διισχυρίσασθαι οὕτως ἔχειν, ὡς ἐγὼ διελήλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί· ὅτι μέντοι ἢ ταὐτ' ἐστὶν ἢ τοιαῦτ' ἄττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπείπερ ἀθάνατόν γε ἡ ψυχὴ φαίνεται οὖσα, τοῦτο καὶ πρέπειν μοι δοκεῖ καὶ ἄξιον κινδυνεῦσαι οἰομένῳ οὕτως ἔχειν· καλὸς γὰρ ὁ κίνδυνος· καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπᾴδειν ἑαυτῷ, διὸ δὴ ἔγωγε καὶ πάλαι μηκύνω τὸν μῦθον. ἀλλὰ τούτων δὴ ἕνεκα θαρρεῖν χρὴ περὶ τῇ ἑαυτοῦ ψυχῇ E ἄνδρα, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἴασε χαίρειν, ὡς ἀλλοτρίους τε ὄντας καὶ πλέον θάτερον ἡγησάμενος ἀπεργά-

6 ἠδίκησαν Bodl. and nearly all mss. ἠδικήκασιν Bekk. with three mss. 11 ἐπὶ τῆς γῆς. Bekk. from Stobaeus, Theodor. and Euseb. τῆς om. in all mss. and by Herm.

ζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ κοσμήσας τὴν ψυχὴν οὐκ ἀλλοτρίῳ ἀλλὰ τῷ αὐτῆς κόσμῳ, σωφροσύνῃ τε καὶ δικαιοσύνῃ καὶ ἀνδρείᾳ καὶ ἐλευθερίᾳ καὶ ἀληθείᾳ, οὕτω περιμένει τὴν εἰς Ἅιδου 115
πορείαν, ὡς πορευσόμενος ὅταν ἡ εἱμαρμένη καλῇ. ὑμεῖς μὲν οὖν, ἔφη, ὦ Σιμμία τε καὶ Κέβης καὶ οἱ ἄλλοι, εἰσαῦθις ἔν τινι χρόνῳ ἕκαστοι πορεύσεσθε· ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἡ εἱμαρμένη, καὶ σχεδόν τί μοι ὥρα τραπέσθαι πρὸς τὸ λουτρόν· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσάμενον πιεῖν τὸ φάρμακον καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν.

LXIV. Ταῦτα δὴ εἰπόντος αὐτοῦ ὁ Κρίτων, Εἶεν, ἔφη, ὦ Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ ἐπιστέλλεις ἢ B
περὶ τῶν παίδων ἢ περὶ ἄλλου του, ὅ,τι ἂν σοι ποιοῦντες ἡμεῖς ἐν χάριτι μάλιστα ποιοῖμεν; Ἅπερ ἀεὶ λέγω, ἔφη, ὦ Κρίτων, οὐδὲν καινότερον· ὅτι ὑμῶν αὐτῶν ἐπιμελούμενοι ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῆτε, κἂν μὴ νῦν ὁμολογήσητε· ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελῆτε, καὶ μὴ θέλητε ὥσπερ κατ' ἴχνη κατὰ τὰ νῦν τε εἰρημένα καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδ' ἐὰν πολλὰ ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον C
ποιήσετε. Ταῦτα μὲν τοίνυν προθυμηθησόμεθα, ἔφη, οὕτω ποιεῖν· θάπτωμεν δέ σε τίνα τρόπον; Ὅπως ἄν, ἔφη, βούλησθε, ἐάνπερ γε λάβητέ με καὶ μὴ ἐκφύγω ὑμᾶς. γελάσας δὲ ἅμα ἡσυχῇ καὶ πρὸς ἡμᾶς ἀποβλέψας εἶπεν, Οὐ πείθω, ἔφη, ὦ ἄνδρες, Κρίτωνα, ὡς ἐγώ εἰμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος καὶ διατάττων ἕκαστον τῶν λεγομένων, ἀλλ' οἴεταί με ἐκεῖνον

17 ἔφη λέγω Bekk. against the Bodl. 20 ὑμῶν μὲν αὐτῶν Herm. with the Bodl. μὲν om. Bekk. Stallb. with many mss.

εἶναι, ὃν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δή,
D πῶς με θάπτῃ. ὅτι δὲ ἐγὼ πάλαι πολὺν λόγον πε-
ποίημαι, ὡς, ἐπειδὰν πίω τὸ φάρμακον, οὐκέτι ὑμῖν
παραμενῶ, ἀλλ' οἰχήσομαι ἀπιὼν εἰς μακάρων δή
τινας εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν,
παραμυθούμενος ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμαυτόν. ἐγ-
γυήσασθε οὖν με πρὸς Κρίτωνα, ἔφη, τὴν ἐναντίαν
ἐγγύην ἣ ἣν οὗτος πρὸς τοὺς δικαστὰς ἠγγυᾶτο. οὗτος
μὲν γὰρ ἦ μὴν παραμενεῖν· ὑμεῖς δὲ ἦ μὴν μὴ παρα-
μενεῖν ἐγγυήσασθε, ἐπειδὰν ἀποθάνω, ἀλλὰ οἰχήσε-
E σθαι ἀπιόντα, ἵνα Κρίτων ῥᾷον φέρῃ, καὶ μὴ ὁρῶν μου
τὸ σῶμα ἢ καιόμενον ἢ κατορυττόμενον ἀγανακτῇ
ὑπὲρ ἐμοῦ ὡς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ ταφῇ,
ὡς ἢ προτίθεται Σωκράτη ἢ ἐκφέρει ἢ κατορύττει.
εὖ γὰρ ἴσθι, ἦ δ' ὅς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς
λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ
κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρὴ
116 καὶ φάναι τοὐμὸν σῶμα θάπτειν, καὶ θάπτειν οὕτως
ὅπως ἄν σοι φίλον ᾖ καὶ μάλιστα ἡγῇ νόμιμον εἶναι.

LXV. Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἰ-
κημά τι ὡς λουσόμενος, καὶ ὁ Κρίτων εἵπετο αὐτῷ,
ἡμᾶς δ' ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς
ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ
ἀνασκοποῦντες, τοτὲ δ' αὖ περὶ τῆς ξυμφορᾶς διεξ-
ιόντες, ὅση ἡμῖν γεγονυῖα εἴη, ἀτεχνῶς ἡγούμενοι
ὥσπερ πατρὸς στερηθέντες διάξειν ὀρφανοὶ τὸν ἔπειτα
B βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἠνέχθη παρ' αὐτὸν τὰ
παιδία — δύο γὰρ αὐτῷ υἱεῖς σμικροὶ ἦσαν, εἷς δὲ μέγας
— καὶ αἱ οἰκεῖαι γυναῖκες ἀφίκοντο, [ἐκείναις] ἐναντίον
τοῦ Κρίτωνος διαλεχθείς τε καὶ ἐπιστείλας ἅττα ἐβού-

12 *καόμενον* Bekk. with several mss. 13 *δεῖν ἅττα* Bekk. *ἅττα* om. Bodl. and many other mss. 29 *ἐκείναις* bracketed by Herm. *ἐναντίον ἐκεῖναι* Bodl. pr. m.

λετο, τὰς μὲν γυναῖκας καὶ τὰ παιδία ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς. καὶ ἦν ἤδη ἐγγὺς ἡλίου δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἔνδον. ἐλθὼν δ' ἐκαθέζετο λελουμένος, καὶ οὐ πόλλ' ἄττα μετὰ ταῦτα διελέχθη, καὶ ἦκεν ὁ τῶν ἕνδεκα ὑπηρέτης καὶ στὰς παρ' αὐτόν, Ὦ Σώκρατες, ἔφη, οὐ καταγνώσομαι σοῦ C ὅπερ ἄλλων καταγιγνώσκω, ὅτι μοι χαλεπαίνουσι καὶ καταρῶνται, ἐπειδὰν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ δ' ἐγὼ καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον καὶ πραότατον καὶ ἄριστον ἄνδρα ὄντα τῶν πώποτε δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπαίνεις, γιγνώσκεις γὰρ τοὺς αἰτίους, ἀλλ' ἐκείνοις. νῦν οὖν, οἷσθα γὰρ ἃ ἦλθον ἀγγέλλων, χαῖρέ τε καὶ πειρῶ ὡς ῥᾷστα φέρειν τὰ ἀναγκαῖα. καὶ ἅμα D δακρύσας μεταστρεφόμενος ἀπῄει. καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν, Καὶ σύ, ἔφη, χαῖρε, καὶ ἡμεῖς ταῦτα ποιήσομεν. καὶ ἅμα πρὸς ἡμᾶς, Ὡς ἀστεῖος, ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον προσῄει καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν λῷστος, καὶ νῦν ὡς γενναίως με ἀποδακρύει. ἀλλ' ἄγε δή, ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται· εἰ δὲ μή, τριψάτω ὁ ἄνθρωπος. καὶ ὁ Κρίτων, Ἀλλ' οἶμαι, ἔφη, ἔγωγε, ὦ Σώ- E κρατες, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὄρεσι καὶ οὔπω δεδυκέναι. καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάνυ ὀψὲ πίνοντας, ἐπειδὰν παραγγελθῇ αὐτοῖς, δειπνήσαντάς τε καὶ πιόντας εὖ μάλα, καὶ ξυγγενομένους γ' ἐνίους ὧν ἂν τύχωσιν ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ

9 καταγνώσομαί γε Bekk. γε om. Bodl. and three other mss. 7 ἄλλων Bodl. τῶν ἄλλων Bekk. with four mss. 13 χαλεπαίνεις Bodl. χαλεπανεῖς Bekk. Stallb. with two mss. 14 ἀγγέλλων Bodl. and many mss. ἀγγελῶν Bekk. and Cobet, Var. Lect. p. 99.

ἐγχωρεῖ. καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὦ Κρίτων, ἐκεῖνοί τε ταῦτα ποιοῦσιν, οὓς σὺ λέγεις, οἴονται γὰρ κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως
117 οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδαίνειν ὀλίγον ὕστερον πιὼν ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἐμαυτῷ, γλι- 5
χόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνόντος. ἀλλ' ἴθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποίει.

LXVI. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδὶ πλησίον ἑστῶτι, καὶ ὁ παῖς ἐξελθὼν καὶ συχνὸν χρόνον διατρίψας ἦκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρ- 10
μακον, ἐν κύλικι φέροντα τετριμμένον· ἰδὼν δὲ ὁ Σωκράτης τὸν ἄνθρωπον, Εἶεν, ἔφη, ὦ βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρὴ ποιεῖν; Οὐδὲν ἄλλο, ἔφη,
B ἢ πιόντα περιιέναι, ἕως ἄν σου βάρος ἐν τοῖς σκέλεσι γένηται, ἔπειτα κατακεῖσθαι· καὶ οὕτως αὐτὸ ποιήσει. 15
καὶ ἅμα ὥρεξε τὴν κύλικα τῷ Σωκράτει· καὶ ὃς λαβὼν καὶ μάλα ἵλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ' ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τοῦδε τοῦ πόματος 20
πρὸς τὸ ἀποσπεῖσαί τινι; ἔξεστιν, ἢ οὔ; Τοσοῦτον, ἔφη, ὦ Σώκρατες, τρίβομεν, ὅσον οἰόμεθα μέτριον εἶναι
C πιεῖν. Μανθάνω, ἦ δ' ὅς· ἀλλ' εὔχεσθαί γέ που τοῖς θεοῖς ἔξεστί τε καὶ χρή, τὴν μετοίκησιν τὴν ἐνθένδε ἐκεῖσε εὐτυχῆ γενέσθαι· ἃ δὴ καὶ ἐγὼ εὔχομαί τε καὶ 25
γένοιτο ταύτῃ. καὶ ἅμα εἰπὼν ταῦτα ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπιε. καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἷοί τε ἦσαν κατέχειν τὸ μὴ

3 εἰκότως is considered spurious by Cobet, Nov. Lect. p. 102. some mss. have εἰκότως ταῦτα. **10** διδόναι Bodl. Π. δώσειν Bekk. with the other mss. **20** πόματος the mss. Stallb. prefers πώματος. τί λέγεις περὶ τοῦ πώματος; ἀποσπεῖσαί τινι ἔξεστιν ἢ οὔ; Cobet, Var. Lect. p. 106. **24** μετοίκισιν Cobet, Var. Lect. p. 108.

δακρύειν, ὡς δὲ εἴδομεν πίνοντά τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βίᾳ καὶ αὐτοῦ ἀστακτὶ ἐχώρει τὰ δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαιον ἐμαυτόν· οὐ γὰρ δὴ ἐκεῖνόν γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἷον ἀνδρὸς ἑταίρου ἐστερημένος εἴην· ὁ δὲ Κρίτων ἔτι πρότερος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα, ἐξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρύων, καὶ δὴ καὶ τότε ἀναβρυχησάμενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων, πλήν γε αὐτοῦ Σωκράτους. ἐκεῖνος δέ, Οἷα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι οὐχ ἥκιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφημίᾳ χρὴ τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ καρτερεῖτε. καὶ ἡμεῖς ἀκούσαντες ἠσχύνθημέν τε καὶ ἐπέσχομεν τοῦ δακρύειν. ὁ δὲ περιελθών, ἐπειδή οἱ βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὕπτιος· οὕτω γὰρ ἐκέλευεν ὁ ἄνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ οὗτος ὁ δοὺς τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη, κἄπειτα σφόδρα πιέσας αὐτοῦ τὸν πόδα ἤρετο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη· καὶ μετὰ τοῦτο αὖθις τὰς κνήμας· καὶ ἐπανιὼν οὕτως ἡμῖν αὐτοῖς ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πηγνύοιτο. καὶ αὐτὸς ἥπτετο καὶ εἶπεν ὅτι, ἐπειδὰν πρὸς τῇ καρδίᾳ γένηται αὐτῷ, τότε οἰχήσεται. ἤδη οὖν σχεδόν τι αὐτοῦ ἦν τὰ περὶ τὸ ἦτρον ψυχόμενα, καὶ ἐκκαλυψάμενος, ἐνεκεκάλυπτο γάρ, εἶπεν, ὃ δὴ τελευταῖον ἐφθέγξατο, Ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρυόνα· ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. Ἀλλὰ

3 ἀπέκλαον Bekk. with one ms. **9** κλάων Bekk. **22** ἡμῖν αὐτοῖς Bodl. αὐτοῖς om. Bekk Stallb. **23** πήγνυτο Bodl. pr. m. πηγνύοιτο Bodl. corr. and other mss. πήγνυτο Bekk. Stallb. Herm.

ταῦτα, ἔφη, ἔσται, ὁ Κρίτων· ἀλλ' ὅρα, εἴ τι ἄλλο λέγεις. ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο, ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψεν αὐτόν, καὶ ὃς τὰ ὄμματα ἔστησεν· ἰδὼν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς ὀφθαλμούς· ἥδε ἡ τελευτή, ὦ Ἐχέκρατες, τοῦ ἑταίρου ἡμῖν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαῖμεν ἄν, τῶν τότε ὧν ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου.

NOTES.

I.–IV. Prologue. Incidents of the Early Morning in the Prison.

I. Page 1, **1** **Αὐτός** 'personally.' The word is emphatically placed at the beginning of the first sentence and of the whole dialogue in order to vindicate greater authenticity to the whole relation. **5** *τί . . . ἐστιν ἅττα κ. τ. λ.* 'of what nature were the things he said:' *τί* stands for *τίνα* according to an idiom frequent enough in Plato, compare Gorg. 508 C, *σκεπτέον, τί τὰ συμβαίνοντα* or Euthyphr. 15 A, *ἀλλὰ τί δή ποτ' ἂν εἴη ταῦτα;* See also Riddell, § 20. But it would be perverse to correct those passages in which we find the regular construction: e. g. here 58 C, *τίνα ἦν τὰ λεχθέντα*, a phrase recurring also 102 A, at the beginning of ch. L.: see also Aeschin. adv. Timarch. § 154, *τίνα ποτ' ἐστὶν ἃ ἀντιγέγραμμαι*. The mss. often vary in such passages, and it is therefore advisable to adopt the reading given by the best authority. **6** **ἐγώ** 'I for my part:' *ἐγώ* is omitted in many mss., but given by the Bodl. and five others; most editors omit it; but surely we have no right to do so against the authority of the best ms. **7** **τῶν πολιτῶν Φλιασίων**: we should expect *τῶν Φλιασίων*, and Hirschig actually has it in his text; but where the latter substantive is the name of a country or of the inhabitants of a country or city, the article is in Plato habitually omitted: see the instances quoted by Riddell, § 36. **8** **ἐπιχωριάζει** literally 'stays,' but as this is only the result of previous going, we have *Ἀθήναζε*; compare the construction *παρεῖναι εἴς τι* and note on Apol. p. 25, 9. **τὰ νῦν**: we should suppose, a short time after the death of Socrates Phaedo is on his way from Athens to his native

city Elis, and stops at Phlius on his route. This supposition affords a very natural occasion for the discourse. **9 χρόνου συχνοῦ** 'for a long time:' compare Sympos. 172 c, *πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν.* **ὅστις ἂν . . . οἷός τ' ἦν**: compare Eur. Med. 1311, *οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ Ἕτλη ποθ'*, and Aristoph. Lys. 109, *οὐκ εἶδον οὐδ' ὄλισβον ὀκτωδάκτυλον, ᾧ Ὅς ἦν ἂν ἡμῖν σκυτίνη ὑπουρία.* **13 τὰ περὶ τῆς δίκης** is an expression complete in itself, to which *ὃν τρόπον ἐγένετο* is added as an epexegesis. Heindorf justly says that it might also be *οὐδ' ἄρα ἐπύθεσθε ὃν τρόπον ἐγένετο τὰ περὶ τὴν δίκην.* Similar passages are Xen. Cyrop. 5, 3, 26, *ἐπεὶ πύθοιτο τὰ περὶ τοῦ φρουρίου.* Anab. 2, 5, 37, *ὅπως μάθῃ τὰ περὶ Προξένου.* See below the beginning of ch. 11. **15 ταῦτα μὲν** without a subsequent *δέ*, but the antithesis *ἐκεῖνα δ' οὔ* is readily understood by the reader. Or we have here one of the cases in which *μέν* stands in the sense of *μήν*: see note on Crito p. 40, 16. **16 πολλῷ ὕστερον**: thirty days after the trial: *triginta dies in carcere et in expectatione mortis exegit*, says Seneca Epist. 8, 1 (70), 9. See the passage from Xenophon quoted on 2, 12.

Page 2, **2 ἐστεμμένη** with laurel-wreaths, laurel being the sacred tree of Apollo. **6 Θησεύς ποτε κ. τ. λ.**: for a detailed account of this see Plut. Thes. ch. 15 ff. **10 καὶ νῦν ἔτι**: compare also Plut. Thes. ch. 23 f., who says that the ship was in existence until the time of Demetrius the Phalerean: *τὸ δὲ πλοῖον ἐν ᾧ μετὰ τῶν ἠιθέων ἔπλευσε καὶ πάλιν ἐσώθη, τὴν τριακόντορον. ἄχρι τῶν Δημητρίου τοῦ Φαληρέως χρόνων διεφύλαττον οἱ Ἀθηναῖοι.* It is uncertain if the custom itself was observed after that time. **12 καθαρεύειν** 'to be pure:' Plutarch in a passage somewhat resembling the one in Plato, Phocion p. 758 f, says *ἐφάνη . . . ἀνοσιώτατον γεγονέναι τὸ μηδ' ἐπίσχειν τὴν ἡμέραν ἐκείνην. μηδὲ καθαρεῦσαι δημοσίου φόνου τὴν πόλιν ἑορτάζουσαν.* See also below 67 a. **12 f. δημοσίᾳ μηδένα ἀποκτιννύναι**: compare Xenophon's account Mem. 4, 8, 2, *ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιῶναι διὰ τὸ Δήλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἐᾶν δημοσίᾳ ἀποθνή-*

σκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ. **15 ἀπολαβόντες** is the technical word of ships being detained by contrary winds: so Hdt. 2, 115, 2, *ὑπ' ἀνέμων ἀπολαμφθέντες*. Thuc. 6, 22, *ἦν που ὑπὸ ἀπλοίας ἀπολαμβανώμεθα*. Plato himself, Menex. 406 F, *ἀπειλημμένων ἐν Μιτυλήνῃ τῶν νεῶν*. **16 αὐτούς**, i. e. *τοὺς ναύτας* or *πλέοντας* which is easily got from the *πλοῖον* mentioned just before.

II. PAGE 2, **23 τίνα** is given on the authority of the Bodl., besides which it is also found in four other mss.: see note on p. 1, 5. **24 ἑπιτηδείων** = *ἑταίρων*. So Plut. de tranq. an. 466 E, *καὶ Σωκράτης μὲν ἐν δεσμωτηρίῳ φιλοσοφῶν διελέγετο τοῖς ἑταίροις*. **25 οἱ ἄρχοντες**, viz. *οἱ ἕνδεκα*, merely denoted by the same name in the Apology 39 E. Compare also ib. 37 C where *τοῖς ἕνδεκα* is a gloss on *τῇ ἀεὶ καθισταμένῃ ἀρχῇ*. **27 καὶ πολλοί γε**: *καί* is here used in an emphatic sense 'and even,' *atque adeo* or *atque* alone in Latin: see note on Apol. p. 10, 7. Gorg. 455 C, *ὡς ἐγώ τινας σχεδὸν καὶ συχνοὺς αἰσθάνομαι*.

PAGE 3, **1 ἀλλὰ σχολάζω γε** = *ἀλλ' ἔγωγε σχολάζω*. **5 τοὺς ἀκουσομένους . . . ἔχεις**, 'you have listeners of the very same disposition:' so Lach. 200 A, *αὐτὸς ἄρτι ἐφάνης ἀνδρίας πέρι οὐδὲν εἰδώς, ἀλλ' εἰ καὶ ἐγὼ ἕτερος τοιοῦτος φανήσομαι, πρὸς τοῦτο βλέπεις*. Literally *ἕτερος τοιοῦτος* is 'just such another.' The phrase is Herodotean: see 1, 120, 191. 3, 79. The plural shows that Echecrates was not the only auditor of Phaedo. Geddes compares below 102 A, *ἡμῖν ἀποῦσι, νῦν δὲ ἀκοῦουσιν*. **9 παρόντα με . . . ἔλεος εἰσῄει**: here we have the verb with an accusative just as in Eur. Med. 931 we find the analogous expression *εἰσῆλθέ μ' οἶκτος* or Iph. Aul. 491 *μ' ἔλεος εἰσῆλθε*. Directly afterwards we have the same verb with a dative: 59 A. **10 ἀνὴρ**: compare above 57 A *ὁ ἀνήρ*. The Bodl. and many other mss. read *ἀνήρ*, while the article *ὁ* is added by inferior mss.: *ἀνήρ* is maintained by Hermann, who refers to 98 B, beginning of ch. XLVII., but without much reason, as our note on that passage will show, and on the other hand Stallb. justly points out that

in the oblique cases the article is never omitted, if **ὁ ἀνήρ** stands in the general sense of the pronoun **αὐτός** or **ἐκεῖνος**. Riddell (§ 38) quotes the similar indefinite use of **ἄνθρωπος** in three passages of Aeschines. **11 τοῦ τρόπου κ. τ. λ.** 'on account of his conduct and on account of his words.' **11** f. **ὡς . . . ἐτελεύτα** is a sentence added by way of epexegesis. **γενναίως** 'bravely.' **12 παρίστασθαι** 'to appear,' compare Eur. Rhes. 780, *καί μοι καθ' ὕπνον δόξα τις παρίσταται* and here below 66 B, beginning of ch. XI. **13 μηδ' εἰς Ἅιδου** 'not even . . . ,' because Socrates' disciples considered him to be especially favored by the gods (*θεοφιλοῦς μοίρας τετύχηκε Σωκράτης*, Xen. Apol. 32), on account of Apollo's oracle (see note on Apol. p. 7, 7) and perhaps also of the mysterious **δαιμόνιον** which seemed to establish a kind of communication between the gods and Socrates. **16 παρόντι** is, as it seems to me, justly referred to **μοί** by Heindorf so that the sense is *εἰκὸς ἂν δόξειεν εἶναί μοι παρόντι πένθει ἐλεεινὸν εἰσιέναι*. Stallb. prefers understanding *παρόντι πένθει* as a general sentence. Whichever way we take it, the two datives *παρόντι πένθει* are certainly awkward, and it is difficult to understand why Plato did not rather prefer *οὐδὲν πάνυ με ἐλεεινὸν εἰσῄει, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντα πένθει*. **17 ἐν φιλοσοφίᾳ εἶναι** lit. 'in philosophia versari,' i. e. 'to hold philosophical conversations:' so Soph. Oed. T. 562, *ὁ μάντις ἦν ἐν τῇ τέχνῃ*, 'was engaged on his art,' and Plato himself Meno 91 E, *τετταράκοντα ἔτη ἐν τῇ τέχνῃ ὄντα*. Compare also *ἐν λόγοις εἶναι*, Xen. Cyrop. 4, 3, 23. **18 τοιοῦτοί τινες** 'somewhat of that character.' **19 ἀτεχνῶς** may be translated 'somehow or other:' see note on Apol. p. 3, 10. **23 γελῶντες** and **δακρύοντες** are participles added in explanation of **οὕτω**, to which we should not supply *διεκείμεθα*, as the construction *διάκειμαι γελῶν* is not found in Greek: Heindorf quotes Soph. Oed. T. 10, *τίνι τρόπῳ καθίστατε; δείσαντες ἢ στέρξαντες*, where it is again impossible to assume a construction *δείσας καθέστηκα*. **24 Ἀπολλόδωρος** called **ὁ μανικός** on account of his enthusiastic attachment to Socrates: see note on Apol. p. 20, 18.

PAGE 4, **3** **Ἑρμογένης**: it is uncertain what Hermogenes is meant. Crito is said to have had four sons: Critobulus, Hermogenes, Epigenes, and Ctesippus. In the circle of Socrates we find, however, another Hermogenes and Epigenes: *Ἑρμογένης τοῦ Ἱππονίκου*, Xen. Mem. 4, 8, 4, the poor son of a rich father, as the whole fortune had been inherited by another son, see Plato Crat. 384 C, 319 C. Then **Ἐπιγένης** the son of Antiphon **ὁ Κηφισιεύς** occurs Apol. 33 E: from Xen. Mem. 3, 12, 1, we learn that he was young and his health delicate. **Αἰσχίνης** occurs also in the Apol. 33 E, where see note. **4** **Ἀντισθένης** became the founder of the Cynic sect. **ἦν** stands here emphatically in the sense of *παρῆν*, which Heindorf proposes as an emendation of the ms. reading. **Κτήσιππος ὁ Παιανιεύς** is also mentioned Euthyd. 273 A, and Lysis 203 A, 206 C. ff. **5** **Μενέξενος** is the same whose name is given to one of Plato's dialogues. He was rich and above all an admirer of Ctesippus. **Πλάτων . . . ἠσθένει**: it is a good observation by Forster that Plato means here to show the extent of his great love for Socrates, by giving us to understand that the trial and the subsequent proceedings had so much shaken his health, that he was unable to be present at the last act of the drama. Xenophon is not mentioned here, as he was then in Asia Minor, where he had gone a year before Socrates' death. **8** **Σιμμίας ὁ Θηβαῖος καὶ Κέβης**, both *νεανίσκοι* at the time (89 A), play important parts in the dialogue. In Xen. Mem. 1, 2, 48, we have the same list as here: *καὶ Σιμμίας καὶ Κέβης καὶ Φαιδώνδης*, only the latter is in our text called *Φαιδωνίδης* according to the authority of the Bodl. and other good mss., but as he was most probably a Theban as well as the other two with whom his name is coupled, he was no doubt really called *Φαιδώνδας*. **9** **Εὐκλείδης**, the founder of the Megaric branch of the Socratic philosophy, in which the dialectic part became most prominent. In the Theaetetus Euclides converses with Terpsion, of whom nothing further is known. **11** **Ἀρίστιππος** the chief of the Cyrenaic school. **Κλεόμβροτος** is most probably **ὁ Ἀμβρακιώτης** who did not come to see Socrates in his prison, but

on reading Socrates' Phaedo killed himself by throwing himself into the sea. (See Cic. Tusc. 1, 34, 84, who relates this on the authority of Callimachus.) No doubt Plato intends here to record a censure on the conduct of both Aristippus and Cleombrotus who, though near enough, yet delayed coming to assist at their master's last moments. There seems also to be a slight indication of this in the verb ἐλέγοντο, inasmuch as this shows that at the time there was not much communication between the two and the rest of the disciples. This was also the impression the ancients themselves gained from this passage.

III. PAGE 4, **21** πλησίον γὰρ ἦν: compare Plato Legg. 10, 908 A, δεσμωτηρίων δὲ ὄντων ἐν τῇ πόλει τριῶν, ἑνὸς μέν, κοινοῦ τοῖς πλείστοις, περὶ ἀγοράν κ. τ. λ. It was in the ἀγορά where the ἡλιασταί sat. **23** ἀνεῴγετο, the rarer form in Attic Greek, ἀνεῴγνυτο being the approved form in the best writers, and ἠνοίγετο in the κοινή, though we find ἤνοιγε as early as Xenophon (e. g. Hell. 1, 1, 2. 5, 13. 6, 21). **24** πρῴ is the Platonic form, not πρωΐ, see note on Crito, p. 39, 1. ἀνοιχθείη: both here and above the optative denotes the repetition of the action. εἰσῆμεν is probably the form used by Plato himself, although the Bodl. and other good mss. read εἰσῄειμεν: but see Protag. 316 A (προσῆμεν), ib. 362 (ἀπῆμεν).

PAGE 5, **3** ἡμέρᾳ is considered spurious by Hermann, but Stallb. justly compares Hdt. 9, 22, τῇ ὑστεραίῃ ἡμέρῃ, Thuc. 5, 73, 3, τῇ τε προτεραίᾳ ἡμέρᾳ, and Eur. Hipp. 275, τριταίαν ἡμέραν, Hec. 32, τριταῖον φέγγος. **7** περιμένειν 'to wait,' the same expression as above περιεμένομεν. So Arist. Thesmoph. 70, περίμεν' ὡς ἐξέρχεται. See Riddell's elaborate note on the difference between ἐπιμένειν and περιμένειν, § 127. **7** f. μὴ πρότερον . . . εως ἂν: instead of this we expect rather πρὶν ἄν, but Stallb. justly compares Lys. contra Eratosth. § 71, οὐ πρότερον εἴασε τὴν ἐκκλησίαν γενέσθαι ἕως ὁ καιρὸς ἐπιμελῶς ὑπ' αὐτοῦ ἐτηρήθη, and other passages in which the same construction appears. **11** ἐκέλευσεν is

the reading of the Bodl. first hand, to which Hermann prefers *ἐκέλευεν*, the reading of the second hand and many other mss.: but it is easy to perceive that this is the correction of a grammarian who endeavored to make the construction smoother by having two imperfects, *ἦκε* and *ἐκέλευε*. But compare below 61 A, *ἐπειδὴ . . . ἐγένετο καὶ . . . διεκώλυε*, and ib. D, *καθῆκε . . . καὶ . . . διελέγετο*. **εἰσιόντες** significantly repeats the last word of the preceding sentence. **13 γιγνώσκεις γάρ** is to a certain extent ironical: 'for you know her.' The complaints of a foolish, though affectionate woman disturb the serene harmony of the whole scene. See below 117 D, *ἐν εὐφημίᾳ χρὴ τελευτᾶν*. **τὸ παιδίον αὐτοῦ** 'his youngest child:' most probably Socrates' son Menexenus. Lamprocles, the eldest, was *νεανίσκος* at the time: Xen. Mem. 2, 2, 1. **15 ἀνευφήμησέ** 'moaned out aloud:' the verb *εὐφημεῖν* is often used where rather the opposite *δυσφημεῖν* would seem appropriate: compare Soph. Trach. 783 f. *ἅπας δ' ἀνευφήμησεν οἰμωγῇ λεώς, Τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου*. Eur. Or. 1335, *ἀνευφημεῖ δόμος*. **16 ὕστατον δή**: *δή* is just as expressive as *ergo* in Horace's well-known *ergo Quintilium perpetuus sopor urget;* in the same way Ajax says in Soph. 857 f. *τὸν διφρευτὴν Ἥλιον προσεννέπω, Πανύστατον δὴ κοὔποτ' αὖθις ὕστερον*. **20 τῶν τοῦ Κρίτωνος** sc. *ἀκολούθων*. The *ἀκόλουθοι* are the Roman *pedisequi*. Below, 116 B, Xanthippe returns to Socrates. **21 ἀνακαθιζόμενος** 'seating himself in an erect position.' **23 τρίβων ἅμα** 'whilst rubbing:' below, 61 C, we have the opposite order *ἅμα λέγων*, but generally *ἅμα* stands behind the participle, e. g. Hdt. 1, 179, *ὀρύσσοντες ἅμα τὴν τάφρον ἐπλίνθευον τὴν γῆν*, and Xen. Anab. 3, 3, 7, *φεύγοντες ἅμα ἐτίτρωσκον*. See G. 1572; H–A. 976. **ἄτοπον** 'curious, queer.' **24 f. ὡς θαυμασίως πέφυκε πρὸς . . .** 'in what a marvellous relation does it stand to . . . ;' the dative of the infinitive which follows adds the reason; translate *τῷ* 'inasmuch as': see below, 74 D. A similar sentence occurs in Livy 5, 4, *labor voluptasque dissimillima natura societate quadam inter se naturali sunt iuncta*. **26 ἐθέλειν** if used of inanimate objects imparts to the sentence the value of a general ob-

servation: compare Hdt. 1, 74, 3. *ἄνευ ἀναγκαίης ἰσχυρῆς συμβάσιες ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν*, and so also in the same writer 7, 50. 157. 8, 60. In Thucydides the word never has any other meaning: compare e. g. 2, 89, 8, *ἡσσημένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γνῶμαι πρὸς τοὺς αὐτοὺς κινδύνους ὁμοῖαι εἶναι.*

PAGE 6, **2** **ἐκ μιᾶς κορυφῆς κ. τ. λ.**: compare Gellius N. A. 6, 1, *namque itidem sunt bona et mala, felicitas et infortunitas, dolor et voluptas: alterum enim ex altero, sicut Plato ait, verticibus inter se contrariis deligatum est.* **6** **αὐτοῖς** is the dative of reference, in sense nearly equal to *αὐτῶν* which is the reading of inferior mss. and editions. See Riddell, § 28. **7** Hirschig writes *ἐπακολουθεῖν*. It is, however, easy to see that there is no cogent reason for making this change. **8** **ὥσπερ οὖν . . . ἔοικεν** = *κατ' ἐμὸν νόον* Theocr. 7, 30. There is an abundance of expression in *φαίνεται* in the main clause; but this should be attributed to the unrestrained and somewhat careless style of conversational language. It is true the instance which Stallb. quotes from Lysis 221 E is not to the purpose: but a similar redundance of expression may be observed in Arist. Plut. 826, *δῆλον ὅτι τῶν χρηστῶν τις ὡς ἔοικας εἶ.*

IV. PAGE 6, **13** **ἐντείνειν** is the technical term of adapting words to metre or melody: Protag. 326 B, *εἰς τὰ κιθαρίσματα ἐντείνοντες*, and Plutarch relates of Solon *τοὺς νόμους ἐπεχείρησεν ἐντείνας εἰς ἔπος ἐξενεγκεῖν.* Diog. Laërt. 2, 41, gives the beginning of one of Socrates' *μῦθοι*: *Αἴσωπός ποτ' ἔλεξε Κορίνθιον ἄστυ νέμουσι. Μὴ κρίνειν ἀρετὴν λαοδίκῳ σοφίῃ.* The same writer has also preserved the first line of the *προοίμιον* (or, as he calls it, *παιάν*) on Apollo: *Δήλι' Ἄπολλον, χαῖρε, καὶ Ἄρτεμι, παῖδε κλεεινώ.* It was still in existence at the time of Themistius (+ c. 390 A. D.) who speaks of it Or. p. 32, Dind. But from Diog. Laërt. himself we learn that the ancients were not quite sure of the authenticity of the poem which went under Socrates' name. **15** **Εὐηνός**: see note on Apol. p. 6, 28. **16** **ἐποίησας** is the technical term

of the occupation of the *ποιητής* (the 'maker' in old English): compare especially such a passage as Euthyphr. 12 A, *λέγω τὸ ἐναντίον ἢ ὁ ποιητὴς ἐπόνησεν, ὁ ποιήσας κ. τ. λ.* **18 τοῦ ἔχειν ἀποκρίνασθαι**: 'me habere quod respondeam,' 'that I may know how to answer.' **21 οὐκ ἐκείνῳ βουλόμενος κ. τ. λ.**: here *ἐκείνῳ* refers to the same person as *αὐτῷ* before and *αὐτοῦ* afterwards. Instances of this kind occur frequently in Plato; see Riddell, § 49 F. **22 ἀντίτεχνος** 'rival.' **22 f. οὐ ῥᾴδιον εἴη**: it is difficult to decide if this is a sincere expression of Socrates' opinion, or his accustomed irony. In the Apology Socrates certainly appears not to think very highly of Euenus, and here also Cebes seems to represent the man as jealous of competition and of an inquisitive nature. **24 ἀφοσιούμενος**: Socrates was afraid of doing something *ἀνόσιον* in neglecting the injunction of the dream. **πολλάκις** 'perhaps,' a sense of the word of the most frequent occurrence in Plato: see e. g. 61 A, especially after *εἰ ἄρα*, compare Lach. 179 B. Polit. 264 B. Compare *cum saepe* Verg. Aen. 1, 148. In the following clause *πολλάκις* stands of course in its common sense. **27 ὄψει** 'appearance, shape.' **28 μουσικὴν ποίει καὶ ἐργάζου** 'h. e. *musicam fac atque tracta.* *ποίει* ita accepit primum Socrates pro simplici *fac*, deinde sensu exquisitiore ad poesin et versuum compositionem retulit.' Wytt.

Page 7, **4 ὅπερ ἔπραττον** 'what I made the task of my life:' for this emphatic sense of *πράττω* see note on Crito p. 45, 22. **παρακελεύεσθαι** is 'to exhort to do a thing,' **ἐπικελεύειν** 'to encourage when one is doing it' (*ἐπί* denoting here 'after'). So Xen. Cyrop. 6, 3, 27, *τοῖς τὸ δέον ποιοῦσιν ἐπικελεύειν.* **5 φιλοσοφίας μὲν οὔσης μεγίστης μουσικῆς**, compare Strabo 10, p. 717 B, *μουσικὴν ἐκάλεσεν ὁ Πλάτων καὶ ἔτι πρότερον οἱ Πυθαγόρειοι τὴν φιλοσοφίαν*, and especially the beautiful passage Laches 188 C, *ὅταν . . . ἀκούω ἀνδρὸς περὶ ἀρετῆς διαλεγομένου ἢ περί τινος σοφίας, ὡς ἀληθῶς ὄντος ἀνδρὸς καὶ ἀξίου τῶν λόγων ὧν λέγει. χαίρω ὑπερφυῶς, θεώμενος ἅμα τόν τε λέγοντα καὶ τὰ λεγόμενα ὅτι πρέποντα ἀλλήλοις καὶ ἁρμόττοντά ἐστι· καὶ κομιδῇ μοι δοκεῖ μουσικὸς ὁ τοιοῦτος εἶναι, ἁρμονίαν καλ-*

λίστην ἡρμοσμένος, οὐ λύραν οὐδὲ παιδιᾶς ὄργανα. ἀλλὰ τῷ ὄντι ζῇν ἡρμοσμένος οὗ αὐτὸς αὑτοῦ τὸν βίον σύμφωνον τοῖς λόγοις πρὸς τὰ ἔργα ἀτεχνῶς Δωριστί, ἀλλ' οὐκ Ἰαστὶ κ. τ. λ. **9 τὴν δημώδη** = *ἣν ὁ δῆμος* (*οἱ πολλοὶ*) *καλεῖ μουσικήν.* **11 ἀφοσιώσασθαι** = *τὰ ὅσια ποιήσασθαι.* **13 ἐποίησα** 'wrote a poem.' **15** f. **μύθους, ἀλλ' οὐ λόγους**: yet above, D, Cebes himself speaks of *Αἰσώπου λόγοι*; but Socrates takes here the two words in a stricter sense, according to which *λόγος* means a true and *μῦθος* a fictitious or invented relation of something. **ποιεῖν** stands of course again in the same sense as just before. In **αὐτὸς οὐκ ἦ μυθολογικός** we notice a transition to direct speech, else we should expect *οὐκ εἴην*. The form *ἦ* instead of *ἦν* occurs in other places in Plato and is here expressly attested by Photius in his lexicon s. v. *Ἦν*. **17 ἠπιστάμην** 'I knew, was acquainted with.' Protagoras (Prot. 339 B) quoting the beginning of a poem by Simonides adds, *τοῦτο ἐπίστασαι τὸ ᾆσμα* (do you know the poem) *ἢ πᾶν σοι διεξέλθω;* **18 οἷς πρώτοις ἐνέτυχον** is, strictly speaking, superfluous after *οὓς προχείρους εἶχον* with which it is nearly identical in sense. But it would be perverse to suspect an interpolation, as the Platonic style is naturally profuse and redundant.

V.–VII. Conversation on the Willingness of True Philosophers to escape from the Prison of the Body, though it is sinful to destroy one's own Life.

V. Page 7, **20 ὡς τάχιστα** is given in our edition in conformity with the best mss. Heindorf considers these words as an interpolation, because in his opinion Socrates is not speaking of voluntary death, but of the *θανάτου μελέτη* peculiar to philosophers. **22 οἷον παρακελεύει** 'What is it that you advise,' etc. See below, 117 D, *οἷον ποιεῖς*. **23 πολλὰ** 'on many occasions' and so = *πολλάκις*: compare Parm. 126 B, *Ζήνωνος ἑταίρῳ πολλὰ ἐντετύχηκε*, and similarly Lach. 197 D, *ὁ Δάμων τῷ Προδίκῳ πολλὰ πλησιάζει*. Crat. 396 D, *ἔωθεν πολλὰ αὐτῷ συνῆν*. Xen. Cyrop. 1, 5, 14, *πολλά*

μοι συνόντες ἐπίστασθε κ. τ. λ. **24 οὐδ' ὀπωστιοῦν**: compare Apol. 17 B (p. 1, 9). **25 ἑκὼν εἶναι**: see note on Apol. p. 31, 5. **πείσεται**: after this *ἄν* is added in some mss. **φιλόσοφος**, in reality a *σοφιστής*, as which he is mentioned in the Apology, 20 C. **28 πράγματος** 'study:' see note on Apol. p. 6, 5. **βιάσεται αὑτὸν** sc. *ἀποθανεῖν* = *ἀποκτενεῖ ἑαυτόν*. **29 φασι**: sc. *φιλόσοφοι* and especially the Pythagoreans. But by using the word *φασί*, Socrates insinuates that for him this is still an open question.

PAGE 8, **1** [**ἀπὸ τῆς κλίνης**] see critical note. **2 οὕτως** is not necessarily required after the participle, but serves to enforce its meaning: Heindorf quotes Rep. 9, 576 E, *καταδύντες εἰς ἅπασαν (πόλιν) καὶ ἰδόντες, οὕτω δόξαν ἀποφαινώμεθα*, and Lys. in Agorat. § 39, *ἵνα τὰ ὕστατα ἀσπασάμενοι τοὺς αὑτῶν οὕτω τὸν βίον τελευτήσειαν*. See also here below, 67 E. **4** Hirschig writes here *αὐτὸν ἑαυτὸν βιάζεσθαι*, and this seems very probable: see below, l. 15. **5 τῷ ἀποθνήσκοντι** 'a dying man:' the article with a participle often stands in a general sense, if a certain act is attributed to an uncertain person. **7 Φιλολάῳ συγγεγονότες** 'having been pupils of Philolaus:' for *συγγίγνεσθαι* and similar expressions see note on Apol. p. 5, 5. Philolaus was a contemporary of Socrates; the fragments commonly attributed to him are, however, of somewhat doubtful authority. **8 σαφῶς** sc. *ἀκηκόαμεν*: compare Euthyphr. 7 A, *εἰ μέντοι ἀληθῶς*, to which we have to supply *ἀπεκρίνω* from the preceding sentence. Stallb. approves of *σαφές*, the reading of the mss. of the second class. Compare what the Scholiast says *δι' αἰνιγμάτων ἐδίδασκε, καθάπερ ἦν ἔθος τοῖς Πυθαγορείοις*. **9 φθόνος οὐδεὶς λέγειν** 'ea vobis non invidebo' = 'I will not withhold it from you:' Compare Soph. 217 B. Legg. 2, 644 A. **10 καὶ μάλιστα** 'especially.' **11 μέλλοντα ἐκεῖσε ἀποδημεῖν** forms the subject accusative for *διασκοπεῖν καὶ μυθολογεῖν*. **ἐκεῖσε** of course = *εἰς Ἅιδου*, but this is intentionally avoided. **μυθολογεῖν** is like *διαμυθολογεῖν*, for which see note on Apol. p. 35, 15: but it includes also, no doubt, a hint as to the *μῦθος* which follows later on in the dialogue. **12 ἐκεῖ**

stands for ἐκεῖσε: compare Hdt. 9, 108, ἐκεῖ ἀπίκετο. Hirschig reads ἐκεῖσε and compares below, 107 D, and 117 C.

VI. PAGE 8, **17 νῦν δή** is explained as πρὸ ὀλίγου χρόνου by Timaeus. δὴ νῦν has a different meaning, 'this very minute.' **21 ἀκούσαις** has the emphatic sense of 'understanding:' see above l. 8. **22 μόνον τῶν ἄλλων ἁπάντων** is an expression not strictly logical, but easily understood. We have two constructions mixed up here: μόνον ἁπάντων and διαφερόντως τῶν ἄλλων. See also Riddell, § 172. **23 ἁπλοῦν** 'of a simple nature, without ambiguity,' since other things may be good or bad, true or untrue, according to circumstances: compare Symp. 318 D, πᾶσα γὰρ πρᾶξις ὧδ' ἔχει· ἐφ' ἑαυτῆς πραττομένη οὔτε καλὴ οὔτε αἰσχρά . . . οὐκ ἔστι τούτων αὐτὸ καθ' αὑτὸ καλὸν οὐδέν, ἀλλ' ἐν τῇ πράξει, ὡς ἂν πραχθῇ, τοιοῦτον ἀπέβη. **οὐδέποτε τυγχάνει** is also dependent on εἰ, and perhaps we should therefore expect μηδέποτε, but we may here again notice a confusion between direct and indirect speech, of which so many and various instances occur in the best writers. τυγχάνει is used without a participle (ὄντα or ἔχοντα or διακείμενα): see Apol. 38 A; Gorg. 502 B; Protag. 313 E; Phaedr. 230 A. **24 καὶ τἆλλα** is taken = κατὰ τἆλλα by Stallb.; but whichever way we may explain the difficult words which follow, it seems more natural to take τἆλλα as a nominative = ὥσπερ τἆλλα τυγχάνει ὄντα. Socrates says, 'This alone we maintain to be true under any circumstances, and not like other things which may sometimes be good, sometimes bad.' **ἔστιν ὅτε κ. τ. λ.** This is a very difficult passage which has been commented on recently by more than one scholar: see critical note. Instead of wearying the reader with their different opinions, we will rather record what we consider a satisfactory explanation. In the first place then it is clear that ἔστιν οἷς is added in a loose manner after the dative τῷ ἀνθρώπῳ: this was felt by the scribe of one of the mss. in which we find τῶν ἀνθρώπων. Socrates has stated before that, in his opinion, a man is not allowed to kill himself, and this he maintains to be true, be the circumstances of each individual

case ever so different. This, he goes on, may perhaps appear strange to you, and you may think that to some men and under certain circumstances, death may be preferable to life. It is true that Geddes states that this sense 'is at variance with the drift of the passage, as well as with the spirit of Platonic sentiment:' but τοῦτο clearly refers to the beginning of the chapter = τὸ μὴ θεμιτὸν εἶναι αὐτὸν ἑαυτὸν ἀποκτιννύναι; and again, the next clause does *not* admit the possibility of the reverse. **26 φαίνεται**: Hirschig's conjecture φανεῖται is plausible and perhaps true, though not necessarily so.

Page 9, **1 Ἴττω Ζεύς**: so Cebes says as a Boeotian (βοιωτιάζων τῇ φωνῇ Xen. Anab. 3, 1, 26). The same expression is quoted from Arist. Acharn. 911, but there the genuine Boeotian ἴττω Δεύς appears now in the texts in accordance with the best ms. ἴττω = ἴστω. **2 οὕτω γ'** 'at first sight,' i. e. before it is properly considered. **3 ἐν ἀπορρήτοις**: the most natural explanation of this seems to be of the ἀπόρρητα or 'esoteric' precepts of the Pythagoreans. So Socrates says of Protagoras, Theaet. 152 c, ἡμῖν μὲν ἠνίξατο τῷ πολλῷ συρφετῷ, τοῖς δὲ μαθηταῖς ἐν ἀπορρήτῳ τὴν ἀλήθειαν ἔλεγε. Such ἀπόρρητα are attributed to almost all schools of philosophy, and of Plato himself ἄγραφα are mentioned. **4 ἔν τινι φρουρᾷ**: Compare Cic. Cato M. c. 20, *ita fit ut illud breve vitae relicuum nec avide appetendum senibus nec sine causa deserendum sit, vetatque Pythagoras iniussu imperatoris, id est dei, de praesidio et statione vitae decedere.* But φρουρά is not *statio* or *praesidium*, but 'prison.' **6 μέγας τις** 'rather profound:' τὶς enforces the adjective; see a similar instance Crito p. 41, 2. **10 τοῖς θεοῖς** (dative of reference) 'with regard to the gods.' Riddell, § 28. As for the sentiment, compare Legg. 906 a, ἡμεῖς δ' αὖ κτήματα θεῶν καὶ δαιμόνων. κτημάτων 'of your slaves:' see Porson's note on Eur. Med. 48 παλαιὸν οἴκων κτῆμα. **13 βούλει**: according to the rules of indirect speech we should expect βούλοιο, but again we observe here the intrusion of the forms of direct speech. Heindorf quotes Gorg. 464 d, ὥστ' εἰ δέοι . . . δια-

γωνίζεσθαι . . . πότερος ἐπαΐει περὶ τῶν χρηστῶν . . . λιμῷ ἂν ἀποθανεῖν τὸν ἰατρόν. **16 πρὶν . . . ἐπιπέμψῃ**: here Heindorf and Bekker insert *ἄν* after *πρίν*. Heindorf says: 'apud poetas Atticos *πρὶν* subiunctivo saepius iungitur: apud prosae scriptores corrigi huiusmodi omnia debent.' But it becomes then necessary to correct a great many passages. Not to mention Herodotus (1, 19. 136; 6, 133; 7, 8) who might here be supposed to side with poetical usage, we may quote Thuc. 8, 9 *οἱ Κορίνθιοι . . . οὐ προεθυμήθησαν ξυμπλεῖν πρὶν τὰ Ἴσθμια . . . διεορτάσωσιν* and ibid. *οὐ βουλόμενοί πω πολέμιον ἔχειν, πρίν τι καὶ ἰσχυρὸν λάβωσι.* In two instances in Plato, Tim. 57 B, and Theaet. 169 B, the editors add *ἄν*, but see also Legg. 9, 873 A. In the orators we find instances of *πρίν* with a subjunctive: Aeschin. adv. Ctesiph. § 60 (where, however, Reisig and Franke read *πρὶν ἄν* against the mss.), and Hyperid. p. 7 Bab. although Schneidewin there too corrects *πρὶν ἂν αὐτό.* (See also Riddell, § 63.)

VII. PAGE 9, **19 ῥᾳδίως** 'easily,' i. e. 'willingly.' We have the word directly afterwards in the same meaning, 63 A. **23** For **ἀγανακτεῖν ἀπιόντας** see G. 1580; H–A. 983. **25 ἄριστοί εἰσι τῶν ὄντων ἐπιστάται**: compare Legg. 10, 902 B, *θεῶν γε μὴν κτήματά φαμεν εἶναι πάντα ὁπόσα θνητὰ ζῷα. ὥσπερ καὶ τὸν οὐρανὸν ὅλον . . . ἤδη τοίνυν σμικρὰ ἢ μεγάλα τις φάτω ταῦτα εἶναι τοῖς θεοῖς· οὐδετέρως γὰρ τοῖς κεκτημένοις ἡμᾶς ἀμελεῖν ἂν εἴη προσῆκον, ἐπιμελεστάτοις γε οὖσι καὶ ἀρίστοις.* **26 αὐτός** sc. *ὁ φρονιμώτατος*: the construction changes from the plural in the preceding sentence to the singular, and in general transitions of this kind are not rare in Plato: compare e. g. Protag. 319 D, 324 A, 334 C. **28 ταῦτα** where we should expect *τοῦτο*: so we have it below, 70 D. Other instances are collected by Riddell, § 41 B.

PAGE 10, **1 ἀπὸ τοῦ δεσπότου** 'from his master.' The peculiar foolishness is here the act of running away from a man whom you detest for the sole reason of him being your master. **9 πραγματείᾳ**: '*τὴν πραγματειώδη ἀπορίαν πραγματείαν ἐκάλεσεν ὁ Πλάτων.*' Olympiodorus. **ἐπιβλέψας**

no doubt with an ironical expression of the face. This irony is also perceptible in *τινάς*. **Ἀεί τοι**: Geddes justly observes that there is a certain playfulness in this expression, marked also by the imitation of Homeric language, e. g. Il. 5, 83, *αἰεί τοι ῥίγιστα θεοὶ τετληότες εἶμεν*. Below 77 A, Cebes is described as *καρτερώτατος πρὸς τὸ ἀπιστεῖν τοῖς λόγοις*. **12** f. **μοι . . . αὐτῷ** is more emphatic than *ἐμαυτῷ*. About the phrase **τὶ λέγειν** see note on Crito p. 45, 3. **14 ἄνδρες σοφοὶ ὡς ἀληθῶς**: the more usual order of words would be *ἄνδρες ὡς ἀληθῶς σοφοί*: compare below, p. 12, 17, *οἱ ὡς ἀληθῶς φιλόσοφοι*, 66 B, *ὁ γνησίως φιλόσοφος*, but 67 D, *ὁ φιλοσοφῶν ὀρθῶς*. **ἀμείνους αὐτῶν** is given by the mss., not *αὑτῶν*, which is the arbitrary change of many editors. Stallb. justly compares 107 C, below, *τῆς αὐτῶν κακίας* where again some editions read *αὑτῶν*.

VIII. Socrates advances the Proposition that by Death we are not removed from the Protection of the Gods, and after a Fruitless Warning of the Executioner, that the Excitement of a Disputation might render Death more painful, Socrates begins the Discussion.

Page 10, **21 πιθανώτερον**, because the judges pronounced sentence against Socrates. **26 οὐκ ἀγανακτῶν**: but Olympiodorus reads *μὴ ἀγανακτῶν*. There is, however, no doubt as to the choice between these two readings. Socrates says 'I should be wrong not to grieve,' but as in reality he does not grieve, he must use **οὐκ** not *μή*. (See also G. 1612; H–A. 1025). **27 ἄνδρας τε**: as if *καὶ παρὰ θεοὺς* should follow; but instead of this the construction is varied.

Page 11, **1 ὅτι . . . ἥξειν**: the infinitive is owing to the continued influence of *ἐλπίζω*. Hirschig brackets *ἥξειν*. **3 οὐχ ὁμοίως** viz. as I should grieve, if I were without that hope. **4 εἶναί τι** 'that there is something in store for:' so below, 91 B, *εἴ δὲ μηδέν ἐστι τελευτήσαντι*. **5 καὶ πάλαι** in the ancient beliefs and traditions of the Greeks: compare

Gorg. 523 AB, *ἦν νόμος ὅδε περὶ ἀνθρώπων ἐπὶ Κρόνου καὶ ἀεὶ καὶ νῦν ἔτι ἐστὶν ἐν τοῖς θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ ὁσίως, ἐπειδὰν τελευτήσῃ εἰς μακάρων νήσους ἀπιόντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν. τὸν δὲ ἀδίκως καὶ ἀθέως, εἰς τὸ τῆς τίσεώς τε καὶ δίκης δεσμωτήριον, ὃ δὴ τάρταρον καλοῦσιν, ἰέναι.* **7 αὐτός** may stand in its usual sense 'you yourself,' but the antithesis to the following *μεταδοίης* becomes more marked by taking *αὐτὸς* in the meaning 'alone' (Apol. p. 10, 23). See H–A. 681. **11 πρῶτον** i. e. before I enter upon my arguments. The prolepsis in *Κρίτωνα τόνδε* is easily understood. **13 Τί δέ . . . ἄλλο γε** sc. *ἐστίν*, after which we ought to have *ἢ ὅτι πάλαι κ.τ.λ.* Compare Arist. Eccles. 769, *τί γὰρ ἄλλο γ' ἢ φέρειν παρεσκευασμένοι Τὰ χρήματ' εἰσίν.* This elliptical phrase seems to have belonged more particularly to conversational language, and wherever it occurs, betrays a certain impatience on the part of the speaker. Crito is annoyed at the repeated requests of the servant. **14 ὃ μέλλων δώσειν κ.τ.λ.**: compare below, 117 A, beginning of ch. LXVI., no doubt a slave of the state, called *ὁ δημόσιος* by Plut. Phoc. 37, where he relates that the poison not taking effect upon Phocion, he asked for another draught: *καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχμάς, ὅσου τὴν ὁλκὴν ὠνεῖται. χρόνου δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῶν φίλων καὶ εἰπὼν ὅτι μηδὲ ἀποθανεῖν Ἀθήνησι δωρεὰν ἐστιν, ἐκέλευσε τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον.* **16 μᾶλλον** 'too much.' **17 εἰ δὲ μή** 'otherwise, else:' we should expect *εἰ δὲ* (sc. *προσφέροιεν*), but after a negative clause we sometimes have in Greek a condition expressed as negative which ought to be affirmative: compare Xen. Anab. 7, 1, 8, *μὴ ποιήσῃς ταῦτα· εἰ δὲ μή, αἰτίαν ἕξεις.* Soph. Trach. 586 f. *εἴ τι μὴ δοκῶ Πράσσειν μάταιον· εἰ δὲ μή, πεπαύσομαι.* **20 τὸ ἑαυτοῦ** 'his own affair:' Hirschig unnecessarily conjectures *τοσοῦτον*. **21 σχεδὸν μέν τι ᾔδη**, 'I knew something of the kind,' viz. would be your answer: *τι* belongs to *σχεδόν* though separated from it by *μέν*: compare Laches 192 c, *σχεδὸν γάρ τι οἶδα*. *ᾔδη* is expressly given for this passage by Photius Lex. p. 50, though all the mss.

have ἥδειν: but see note on Apol. p. 23, 8. **ἀλλά** at the beginning of the sentence expresses Crito's impatience. **22 πράγματα παρέχει** 'he bothers me.' **25 τῷ ὄντι** i. e. seriously, with profit to himself, compare below, 66 B, *ὁ γνησίως φιλόσοφος*, and p. 12, 17, *ὁ ἀληθῶς φιλόσοφος*. **εἰκότως** may be translated 'with good reason,' or 'consistently.' **26 ἐκεῖ** = *ἐν Ἅιδου*.

IX.–XI. Death being the Separation of the Soul from the Body, and the Philosopher's Life a Preparation for Death, by which he is freed from the Servitude of the Body, it follows that Death is not to be met with Repining. But on the Purity attained in the Present Life Happiness in Death depends.

IX. Page 12, **1** **κινδυνεύουσιν ὅσοι κ. τ. λ.**, is justly explained by Riddell, § 186, to be an attraction for *κινδυνεύει λεληθέναι τοὺς ἄλλους ὅτι ὅσοι κ. τ. λ.* **3 ἐπιτηδεύουσιν κ. τ. λ.**: compare Cic. Tusc. 1, 30, *tota philosophorum vita, ut ait idem, commentatio mortis est;* see also below, 67 D. **ἀποθνήσκειν** denotes the act by which one passes into the state expressed by *τεθνάναι*. **6 ἀγανακτεῖν ὅ . . .**; the construction *ἀγανακτεῖν τι* occurs in several passages in Demosthenes and Lysias (26, 1), and is quite in harmony with the analogous construction *δυσχεραίνειν τι*. **8 γελασείω**, 'I wish to laugh.' **9 ἄν** is anticipated hyperbatically with *οἶμαι*: Riddell, § 296. **12 παρ' ἡμῖν**: the only natural explanation of this is that Simmias means his own fellow-citizens; i. e. the Thebans. The Boeotians had in general an unfavorable name for their aversion to literature and intellectual pursuits. **13 θανατῶσι** = *θανάτου ἐπιθυμοῦσι* (Schol.). **λελήθασιν**, where we should expect *λέληθε*, but the verb is made to agree with the subject *φιλόσοφοι* which is common to the preceding and succeeding sentence. Stallb. quotes Xen. Oec. 1, 19, *ὅτι πονηρότατοί γέ εἰσιν, οὐδέ σὲ λανθάνουσιν*. Add Isocr. Panegyr. 12, *οὗτοι οὖν οὐ λελήθασιν ὅτι τούτους ἐπαινοῦσιν κ. τ. λ.* **14 τοῦτο πάσχειν** i. e. *ἀποθνήσκειν*. **20 ἄλλο τι**

sc. *ἡγούμεθα* (to be supplied from the preceding sentence). **26** f. **καὶ σοὶ ξυνδοκῇ ἅπερ καὶ ἐμοί**: the two *καί* are correlative; see a similar instance Apol. p. 9, 16, and below, 76 E. **29 ἐσπουδακέναι** 'to have made it his especial study.' **30 οἷον** 'for example:' this word always stands outside the construction of the sentence, see Riddell, § 16, who quotes also below, 73 C, *πῶς λέγεις; — οἷον τὰ τοιάδε.* 78 D, *τῶν πολλῶν καλῶν οἷον ἀνθρώπων.* 83 B, *κακὸν ἔπαθεν ἀπ' αὐτῶν . . . οἷον ἢ νοσήσας ἢ κ. τ. λ.*

PAGE 13, **4 ἱματίων διαφερόντων**, 'splendid clothes;' very much in contrast to Socrates' own dress, which Xen. Mem. 1, 6, 2, calls *ἱμάτιον φαῦλον*. As to *ὑποδήματα*, Socrates dispensed with them altogether: Symp. 220 B. Xen. Mem. 1, 6, 2. Arist. Clouds, 103. **10 ἀφεστάναι αὐτοῦ** 'keep aloof from it:' sc. *τοῦ περὶ τὸ σῶμα*. **16 μηδὲ μετέχει**: before this we should supply *καὶ ὅς*, but according to an almost constant idiom the relative pronoun is not repeated even with verbs which require different cases: see note on Crito, p. 47, 5, and add Rep. 5, 465 E, 8, 559 A, Gorg. 492 B, 496 B, and here below, 82 D.

X. PAGE 13, **20 φρονήσεως**: for the meaning of this word compare Cic. Off. 1, 43, 153, *prudentiam, quam Graeci φρόνησιν dicunt, aliam quandam intellegimus quae est rerum expetendarum fugiendarumque scientia.* **22 οἷον τὸ τοιόνδε λέγω** is another expression to denote 'for example,' for which *παραδείγματος χάριν* is the later formula: compare Charm. 168 D, *λέγω δὲ τὸ τοιόνδε οἷον ἡ ἀκοή.* Euthyphr. 13 B, *οἷον τοιόνδε κ. τ. λ.* **23 ἔχει** has almost the sense of *παρέχει*. **24 οἱ ποιηταί**: according to Olympiodorus on this passage Plato means more particularly Parmenides, Empedocles, and Epicharmus: of the latter he quotes a line also known from other sources *νοῦς ὁρᾷ καὶ νοῦς ἀκούει· τἆλλα κωφὰ καὶ τυφλά.* **25 θρυλοῦσιν** is the spelling of the Bodl. and other good mss., so also below 100 B the best mss. are in favor of *πολυθρύλητα*: see also 76 D. **27 μὴ σαφεῖς** and therefore not leading to *σοφία*. The two words *σαφής* and *σοφός* belong to the same root.

PAGE 14, **3** **λογίζεσθαι**, *ratiocinari*. **5** f. On **μήτε . . . μήτε . . . μήτε . . . μηδέ** (according to the Bodl.) see Riddell, § 52. **9** **τοῦ ὄντος** 'the really or absolutely true.' **13** **αὐτὸ** is not necessary, but serves to enforce the idea of existing before *οὐδέν*. Olympiodorus justly explains *τὸ δίκαιον* by *ἡ ἰδέα τοῦ δικαίου*. **13** f. **φαμὲν μέντοι νὴ Δία**, a most emphatic answer in the affirmative: compare below 68 B. 73 D. **19** **ἑνὶ λόγῳ** 'in one word,' i. e. to sum up, so also Gorg. 524 D. The order in this sentence seems at first sight unusual; the sense is of course *καὶ περὶ τῆς οὐσίας τῶν ἄλλων ἑνὶ λόγῳ ἁπάντων, ὃ τυγχάνει ἕκαστον ὄν*. But in the best writers (very frequently in Thucydides) a genitive may be placed directly after a preposition before the noun on which it is dependent; so Thuc. 3, 46 says *δεῖ τὴν φυλακὴν μὴ ἀπὸ τῶν νόμων τῆς δεινότητος ποιεῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας*. **οὐσία** is the 'true being,' *essentia* in the Latin of later philosophers. The same idea is afterwards denoted by *τἀληθέστατον*. Geddes justly observes that *οὐσία* was probably a term then newly introduced into philosophy and therefore needing explanation. **22** **αὐτὸ ἕκαστον** 'each taken by itself' as to its own peculiar being. **26** **παρατιθέμενος** literally 'putting alongside of himself' as an instrument of which he can avail himself at any time. **27** **ἑφέλκων** 'dragging behind' as an encumbrance. **30** **θηρεύειν**: the metaphorical use of the word is easily understood. Compare Polit. 264 A. Theaet. 198 A. So p. 15, 17, *ἡ τοῦ ὄντος θήρα*. In the same way Cic. de nat. deor. 1, 30 calls a 'physicus' *speculator venatorque naturae*.

PAGE 15, **1** **ὡς ἔπος εἰπεῖν** 'generally speaking:' see note on Apol. p. 1, 4. **6** **ὑπερφυῶς ὡς**: compare below 96 A, *θαυμαστῶς ὡς*.

XI. PAGE 15, **9** On **ὅτι** before a direct speech see note on Apol. p. 20, 6, Crito p. 51, 9. **10** **κινδυνεύει κ. τ. λ.** 'It seems then that one might say a small pathway leads us out of the difficulty by the help of logical reasoning in this consideration, that . . .' This seems to be the natural ex-

planation of this difficult passage. The word *ἀτραπός* is here used in a figurative sense: we have lost our way, wandering about in a labyrinth (i. e. trying to find truth by means of our senses), when a small pathway leads us back into the right road. This metaphorical use is also indicated by *ὥσπερ* and *τις*, to which Stallb. well compares Rep. 2, 427 *δοκεῖ μοι εἶναι (ἡ πόλις) ὥσπερ ὑγιής τις*. The simile which we have assumed to underlie the whole passage, is moreover preserved in the verb *ἐκφέρειν*, see Soph. Aj. 7 *εὖ δέ σ' ἐκφέρει Κυνὸς Λακαίνης ὥς τις εὔρινος βάσις*. The words *μετὰ τοῦ λόγου* have been considered by some as an interpolation, but there is no cogent reason for assuming this although they seem at first sight to be almost identical in meaning with *ἐν τῇ σκέψει*. Stallb. assumes an allusion to some Pythagorean precept *φεύγειν τὰς λεωφόρους*, and explains *ἀτραπός* as the small pathway that leads us out of life, i. e. death. The explanation which I have adopted agrees in the main with that given by C. F. Hermann 'Gesammelte Abhandlungen' etc. (Gött. 1849), p. 70 f. **ἐν τῇ σκέψει** can be explained and should not be changed, yet the sense would be plainer if we had *εἰς τὴν σκέψιν* as it were 'a small path leads us with the help of logical reasoning to the consideration that . . .' **13 οὐ μή ποτε κτησώμεθα**: see note on Apol. p. 20, 8 and G. 1360; H–A. 1032. **ἱκανῶς** 'to a satisfactory degree,' because we may obtain an uncertain knowledge of truth even by means of our senses. **14 τοῦτο**, sc. *οὗ ἐπιθυμοῦμεν*. **16 ἄν τινες νόσοι προσπέσωσι**, 'if for example maladies happen;' for this force of *τις* see Riddell, § 50. G. *a*. **18 φλυαρίας**, 'nonsense:' *φλυαρίαν καλεῖ ὁ Πλάτων πᾶν τὸ περιττόν, οὐ μόνον τὸ ἐν λόγοις, ἀλλὰ καὶ τὸ ἐν ἔργοις*. Olympiodorus. **19 τὸ λεγόμενον**, 'as the saying is,' shows that the expression *ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέποτε οὐδέν* was proverbial. *ὡς ἀληθῶς* and *τῷ ὄντι* are often, each by itself, added to proverbial phrases or quotations of well-known sayings; here they are joined in order to make the passage more emphatic: compare Lach. 183 D, *ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον*. **25 ἐκ τούτου** is again parallel with *διὰ πάντα ταῦτα*, but it would be perverse to doubt the genuineness of

the text which rests on the authority of the mss. **26 ἀσχολίαν ἄγομεν φιλοσοφίας πέρι** means 'we are too busy for philosophy,' cannot occupy ourselves with philosophical speculations. **28 ἀπ' αὐτοῦ**, sc. *τοῦ σώματος*. **29 παραπίπτειν** 'dicitur de iis quae interveniunt casu et fortuito atque adeo tempore alieno.' FISCHER.

PAGE 16, **5 φρονήσεως** instead of *φρόνησις* owing to assimilation to the case of the relative (attraction): see note on Apol. p. 37, 3. Riddell, § 192. **6 ὁ λόγος σημαίνει**: compare p. 15, 10, *μετὰ τοῦ λόγου*. **8** For the accusative **δυοῖν θάτερον** see Riddell, § 23. a. **11 ἐν ᾧ ἂν ζῶμεν** 'while we live:' Hirschig doubts if this be Greek and writes *ἕως ἂν ζῶμεν*, compare below 84 A. **14 ἀναπίμπλασθαι** is from the antithesis *καθαρεύειν* easily understood to have here the more special sense 'to allow oneself to be infected;' see note on Apol. p. 24, 16, Riddell, § 88. **17 μετὰ τοιούτων** i. e. *καθαρῶν*. Riddell, § 54. **19 ἴσως** 'it is to be hoped:' so we find this word sometimes in assertions of a very definite character, where there is no trace of doubt. **μὴ καθαρῷ . . . θεμιτὸν ᾖ**: compare note on Apol. p. 21, 18.

XII. DEATH IS SHOWN TO BE BUT THE DELIVERANCE DESIRED BY THE TRUE PHILOSOPHER, WHO CERTAINLY OUGHT TO CONQUER THE FEAR OF DEATH BY HIS DESIRE OF PERFECT KNOWLEDGE, SINCE EVEN ORDINARY MEN HAVE OVERCOME THIS FEAR BY THE POWER OF LOVE.

XII. PAGE 16, **25** f. **ἐλπὶς . . . κτήσασθαι**, the infinitive aorist, though we should expect either the future or the aorist with *ἄν*: but instances without *ἄν* are by no means scarce, see below E, *ἐλπίς ἐστι . . . τυχεῖν*. Sympos. 193 D, *ὃς εἰς τὸ ἔπειτα ἐλπίδας μεγίστας παρέχεται καταστήσας ἡμᾶς εἰς τὴν ἀρχαίαν φύσιν καὶ ἰασάμενος μακαρίους καὶ εὐδαίμονας ποιῆσαι*. **27 παρελθόντι** 'past,' as we obtain this boon after our death. The reading of inferior mss., *παρόντι*, is simpler, but has no authority. **29 καὶ ἄλλῳ ἀνδρί**: Socrates himself has already declared his conviction and anticipation of a better

life after death, and here *καί* 'also' implies *ἐμοί*, which would, moreover, have been awkward after *νῦν μοι προστεταγμένη*. **29 f. οἱ παρεσκευάσθαι** 'sibi comparatam esse;' the perfect infinitive denotes that he has his pure mind in readiness; *ὥσπερ* is added, because *κεκαθαρμένη* is originally used of a vessel when cleansed.

PAGE 17, **1 ξυμβαίνει**, 'appears:' the construction here differs from the one used below 74 A, *ἆρ' οὖν ξυμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κ. τ. λ.* Instances of either construction are found in the best writers. **4 συναγείρεσθαι** "*τουτέστιν ἀπὸ τῆς σωματοειδοῦς ζωῆς ἐπιστρέφεσθαι:*" **ἀθροίζεσθαι** "*τουτέστιν ἀπὸ τῆς δοξαστικῆς*" Olympiodorus. **6 μόνην καθ' αὑτήν** is said in the same way as in other places *αὐτὴν καθ' αὑτήν*, and there is not the slightest reason for considering *μόνην* as a gloss on the parallel expression. **ὥσπερ ἐκ δεσμῶν ἐκ τοῦ σώματος**: see Cobet's criticism as given in the critical notes. But there is no cogent reason for omitting the second *ἐκ*, though in Attic prose the preposition is generally put only once in comparisons: but Heindorf justly cites below 82 E, *ὥσπερ δι' εἰργμοῦ διὰ τούτου σκοπεῖσθαι τὰ ὄντα*, see also 110 E, 115 B. Phaedr. 255 D, *ὥσπερ ἐν κατόπτρῳ ἐν τῷ ἐρῶντι ἑαυτὸν ὁρῶν λέληθε*. Rep. 8, 553 B, *παίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει*. See Riddell, § 262 (p. 221). **15 οὕτω** enforces the meaning of the participle: see above 61 C. **τούτου** sc. *τοῦ τεθνάναι*. **16 οὐ γελοῖον** is emphatically repeated, though a critic who reduces Plato's words to the number of words strictly necessary for the expression of an idea, may again entertain his suspicions: see critical note. **20 διαβέβληνται τῷ σώματι** 'are at variance with the body.' G. 1175; H–A. 772. **22 εἰ** is inserted on the authority of the best mss., while inferior mss. are without it. Cobet is in favor of the reading of the latter (see critical note). Stallb. quotes a number of passages in which we have two protases with *εἰ*: Theaet. 147 A. Gorg. 453 C. Legg. 2, 662 CD. Protag. 311 B. The third class with *εἰ* is added in somewhat the same manner as may be noticed below 80 E and 81 A. Aristoph. Eccl. 218 f. *ἡ δ' Ἀθηναίων πόλις, Εἰ τοῦτο χρηστῶς*

εἶχεν, οὐκ ἂν ἐσώζετο, Εἰ μή τι καινὸν ἄλλο περιειργάζετο. **25 ἀπηλλάχθαι** infinitive perfect of the same sense as a present, e. g. *ἐλευθέρους εἶναι.* On present infinitives after verbs of promising, hoping, suspecting, etc. see note to Crito p. 53, 27. **26 ἀνθρώπινα παιδικά** 'objects of affection that were merely human' (GEDDES) is said intentionally in antithesis to as it were *θεῖα παιδικά*: Heindorf happily compares Gorg. 482 A *φιλοσοφίαν, τὰ ἐμὰ παιδικά.* Geddes observes that Socrates alludes to such legends as the love of Alcestis for Admetus, Orpheus for Eurydice, and Achilles for Patroclus, 'all of whom were willing, from the power of affection, to descend to Hades.' See also Sympos. 179 D.

PAGE 18, **7 οἴεσθαί γε χρή** 'one ought to think' they would not be unwilling to go: compare Crito 53 D.

XIII. IN CONTRASTING THE VIRTUE OF ORDINARY MEN WITH THAT DESIRED BY TRUE PHILOSOPHERS, IT IS FOUND THAT THE COMMON VIEWS OF COURAGE AND TEMPERANCE ARE HOLLOW AND BASED ON COMPROMISE, WHILE INTELLIGENT PERCEPTION IS A NECESSARY CONSTITUENT OF TRUE VIRTUE IN ALL ITS FORMS. ONCE MORE SOCRATES EXPRESSES HIS HOPE IN DEATH.

XIII. PAGE 18, **11 ὅπερ ἄρτι ἔλεγον** refers to 67 E. **13 τοῦτο** points to the succeeding sentence. *ὃν ἄν = ἐάν τινα,* a construction of which Stallb. gives numerous instances; most apposite is Hdt. 1, 146 *ἀνδραγαθίη δ' αὕτη* (the following) *ἀποδέδεκται . . . ὃς ἂν πολλοὺς ἀποδέξῃ παῖδας,* and in the same way we should also explain Thuc. 2, 62, 4 *αὔχημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχοῦς καὶ δειλῷ τινι ἐγγίγνεται, καταφρόνησις δὲ ὃς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχειν,* though there the Scholiast observes *λείπει ἐκείνῳ*: but compare Thuc. 6, 14 *τὸ καλῶς ἄρξαι τοῦτ' εἶναι ὃς ἂν τὴν πατρίδα ὠφελήσῃ.* 7, 69, 1 *νομιμώτατον εἶναι οἳ ἂν . . . δικαιώσωσιν.* **15 οὐκ ἄρ' ἦν** 'he was after all not:' *ἄρα* expresses the correction by experience of a preconceived impression: compare Hom. Od. 16, 418 ff. *Ἀντίνοε, ὕβριν ἔχων, κακομή-*

χανε, καὶ δέ σέ φασιν Ἐν δήμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν ἄριστον Βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔησθα. **16 φιλοχρήματος καὶ φιλότιμος** 'a lover of riches and a lover of honor:' the *φιλόσοφος* strives after the goods of the soul; those who follow other ends, turn of course to the goods of the body and of chance: see the distinction made by Plato himself Legg. 3, 697 B, and also in our dialogue below 82 C. **που** is 'probably,' in most instances. **20 τοῖς οὕτω διακειμένοις** i. e. the real philosophers who treat the body in the manner indicated by Socrates. **ἡ ἀνδρεία** is in the Platonic sense the virtue of the courageous part of the soul, **σωφροσύνη** that of the *ἐπιθυμητικόν*. **23 πτοέομαι** is a word almost exclusively used by poets and philosophers; in the latter it denotes an inordinate desire not based upon rational grounds. **25 ἐν φιλοσοφίᾳ ζῶσιν**: compare above *εἶναι ἐν φιλοσοφίᾳ* and Theaet. 174 A *διάγειν ἐν φιλοσοφίᾳ*. **26 εἰ γὰρ ἐθελήσεις** is the reading of the Bodl., but as many other good mss. have *ἐθέλεις*, it is difficult to decide between the two readings. **τῶν ἄλλων** = *τῶν πολλῶν*.

PAGE 19, **1 ὅταν ὑπομένωσιν** is an emphatic addition 'si quidem . . . :' Stallb. compares Euthyphr. 7 D, *οὐ δυνάμενοι ἐπὶ ἱκανὴν κρίσιν αὐτῶν ἐλθεῖν ἐχθροὶ ἀλλήλοις γιγνόμεθα, ὅταν γιγνώμεθα* **2** The words **καὶ δέει** are most probably only a gloss, as it is impossible to find out a difference between 'being afraid' and 'fear:' but perhaps we might also conjecture **δειλίᾳ** for **δέει**, whereby we obtain afterwards a complete parallelism in the repetition of this expression. Plutarch, Romul. 37 D, alludes to the expression in l. 4.: *ὁ δέ, ἐκεῖνο τὸ τοῦ Πλάτωνος, ἀτεχνῶς ὑπὸ δέους ἀνδρεῖος γενόμενος.* **5 οἱ κόσμιοι** = *οἱ σώφρονες*: see above C, where the definition of *σωφροσύνη* is given. **6** With the asyndeton **ἀκολασίᾳ κ. τ. λ.** compare the similar passage Apol. 22 A, *ἢ μὴν ἐγὼ ἔπαθόν τι τοιοῦτον· οἱ μὲν μάλιστα εὐδοκιμοῦντες κ. τ. λ.* **10 ἄλλων ἀπέχονται ὑπ ἄλλων**: the two *ἄλλων* are correlative: 'they abstain from some, being mastered by others.' **15 γὰρ** stands, as it often does, in the opening clause, so that a previous ellipsis must be assumed, e. g. 'do not ap-

prove of this at once, for . . . .' **16** μὴ . . . ᾖ 'vide ne sit.' The preposition πρός is here used to denote interchange. **22** ὠνούμενα has here a passive sense, which the verb generally admits only in the perfect ἐώνημαι: Stallb. therefore proposes to read ἐωνημένα, but there is no doubt that in agreement with πιπρασκόμενα we want a present participle, and there is no alternative but to believe that Plato has here ventured to use the present with a passive meaning. Xenophon (Equestr. 8, 2) uses ἐωνεῖτο as a passive. **24** καὶ προσγιγνομένων καὶ ἀπογιγνομένων 'no matter whether they are present or not.' **27** σκιαγραφία 'is a favorite phrase with Plato to express incompleteness or *sketchiness*.' GEDDES: compare Rep. 10, 602 c, 2, 365 c. Cicero, Tusc. 3, 2, translates σκιαγραφία by *adumbrata imago*. Aristophanes, Frogs 1493, uses the term σκαριφισμός for the same thing. **29** τὸ ἀληθὲς 'the true thing,' opposed to σκιαγραφία, which denotes merely a counterfeit.

PAGE 20, **1** τῶν τοιούτων i. e. τῶν ἡδονῶν καὶ φόβων καὶ τῶν ἄλλων. **3** καθαρμός 'differs from the foregoing κάθαρσις, as the result from the process.' GEDDES. **4** οὗτοι 'those famous men.' The mysteries are mentioned as they professed to convey καθαρμός and secure purity in another world. **5** αἰνίττεσθαι 'to indicate in an obscure manner:' the word is used of the oracles of Apollo, Apol. p. 7, 13. **6** ἐν βορβόρῳ: Plotinus who repeats this doctrine in almost the same words as we have here (Enn. 1, 6. p. 55 A) suggests the reason ὅτι τὸ μὴ καθαρὸν βορβόρῳ διὰ κακίαν φίλον. **9** The Orphic line alluded to is πολλοὶ μὲν ναρθηκοφόροι, παῦροι δέ τε βάκχοι. The latter is the name given to the real and enthusiastic worshippers of Dionysus, the first denotes those who seem to be worshippers as they bear the wand used in the Bacchic revels, though no one knows what they may really be at heart. The expression became proverbial of the frequency of profession as contrasted with the rarity of reality. **11** We get at the real force of the perfect participle πεφιλοσοφηκότες by considering it equal to φιλόσοφοι ὄντες. ὦν belongs to γενέσθαι 'to become

one of whom.' **14** ἠνυσάμην 'have achieved something for myself.' The Bodl. ms. reads ἠνύσαμεν, but this seems due to the error of a scribe who introduced the plural here in conformity with its employment in the apodosis, though thereby destroying the symmetry of the protasis. **20** τοῖς δὲ κ. τ. λ. should be translated 'although this appears incredible to the multitude.' It is very probable that Hirschig is right in his suspicion, in ascribing the expression to Cebes, not Socrates. **21** εἴ . . . εἶμι assumes the condition as almost certain while the optative in the apodosis upholds the hypothetical character of the whole sentence.

XIV. Socrates is asked by Cebes to unfold the Reasons for his Belief in a Future Existence, and agrees to do so.

XIV. Page 20, **26** f. ἀπιστίαν has the meaning of 'doubt,' hence the construction with μή: M. & T. 365. The following sentence is rather awkwardly expressed in so far as the words οὐδαμοῦ ἔτι ἧ occur twice in close proximity. But it would be rash to suspect that in the second place these words are due to an interpolator: though it should be added that we are no worse off without them. Besides this, the asyndeton in εὐθύς is very harsh, and perhaps Zeune is right in adding καί before εὐθύς. The construction of εὐθύς with a participle is not rare; compare below 75 B, γενόμενοι εὐθὺς ἐωρῶμεν, and ib. C ἠπιστάμεθα . . . εὐθὺς γενόμενοι. The two particples ἀπαλλαττομένη and ἐκβαίνουσα belong both to εὐθύς 'the moment the soul separates itself from the body and departs from it' οἴχηται διαπτομένη 'it goes flying away,' ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα 'vanishing like a breath or smoke.' Plato alludes to the popular belief with regard to death: so we find in the popular poet, Homer, Il. 23, 100, ψυχὴ δὲ κατὰ χθονὸς ἠύτε καπνὸς Ὤιχετο τετριγυῖα.

Page 21, **5** ξυνηθροισμένη is the antithesis to διασκεδασθεῖσα. **9** παραμυθία 'iudicii confirmatio qua sententia

difficilis et incredibilis ad probabilitatem explicatur,' Wytt., who observes that this use of the word is especially frequent in Plutarch. In Plato Legg. 4, 720 A *παραμυθία* and *πειθώ* are combined. **πίστις** 'proof' in its original meaning, from root *πιθ-* in *πείθω*. **10 ἀποθανόντος τοῦ ἀνθρώπου** 'of man when dead,' the article generalizes the substantive, and the participle stands in apposition. So below at the beginning of ch. XV. *τελευτησάντων τῶν ἀνθρώπων*. **11 φρόνησιν** 'reasoning faculty:' see below 111 B. **13 διαμυθολογῶμεν**: see above 61 E. **15 ἄν** belongs of course to *εἰπεῖν*. **17 ἀδολεσχῶ**: among others, the comic poet Eupolis had bestowed upon Socrates the title of a *πτωχὸς ἀδολέσχης*. **οὐ περὶ προσηκόντων** = *περὶ οὐ προσηκόντων* according to the customary order of words, compare Thuc. 3, 67, 2, *οὐ περὶ βραχέων*. Other instances are given by Riddell, § 298.

XV.–XVII. Argument I.: The Cycle of Life cannot end in Death in the Sense of Non-existence, and Death must be only the Starting Point of a New Beginning.

XV. Page 21, **19 αὐτό** 'the question in hand.' **εἴτε ἄρα** stands here as in Thuc. 6, 60, 2, *ἀναπείθεται . . . εἴτε ἄρα καὶ τὰ ὄντα μηνῦσαι εἴτε καὶ οὔ*. The addition of *ἄρα* in the first part indicates that there is greater presumption of truth for it than for the second possibility. **21 παλαιὸς λόγος** denotes most probably the doctrine of the Orphic poets and Pythagorean philosophers. This doctrine is, as here, called *παλαιὸς λόγος* Meno, 81 B. Herodotus, 2, 123, where he speaks of the same doctrine as peculiar to the Egyptians, observes, *τούτῳ τῷ λόγῳ εἰσὶν οἱ Ἑλλήνων ἐχρήσαντο, οἱ μὲν πρότερον* (viz. the Orphic school), *οἱ δὲ ὕστερον* (the Pythagoreans), *τῶν ἐγὼ εἰδὼς τὰ ὀνόματα οὐ γράφω*. Empedocles also held the same doctrine. It is scarcely necessary to point out the construction of the words, **ὡς εἰσὶν ἐκεῖ, ἐνθένδε ἀφικόμενοι. 24 πάλιν γίγνεσθαι . . . ζῶντας** is epexegesis of *τοῦτο* in the preceding words. In the same manner below, 71 B, *οὕτως* is explained by an

infinitive clause. **25** ἄλλο τι ἤ: see note on Apol. p. 12, 15. **27** τοῦ ταῦτ' εἶναι 'of this being so' or 'true.' ταῦτα stands where we should rather expect τοῦτο: but see above 62 D, τάχ' ἂν οἰηθείη ταῦτα φευκτέον εἶναι κ. τ. λ. Heindorf and Hirschig adopt Forster's conjecture αὐτὰς, sc. τὰς ψυχάς.

PAGE 22, **3** κατὰ with the genitive in the best Attic writers sometimes the sense 'with regard to:' H–A. 800, 1, d. Riddell, § 121, translates 'consider this not as an attribute of mankind only,' and adds 'κατὰ, in a pregnant use, stands for ὡς κατ' ἀνθρώπων λεγόμενον.' **6** ἆρα is properly used in direct questions only, but sometimes it appears also in an indirect question, e. g. Lach. 185 D, δεῖ καὶ τὸν σύμβουλον σκοπεῖν ἆρα τεχνικός ἐστιν. So again directly in the next section, 1, 10. Here again the words οὐκ ἄλλοθεν . . . τὰ ἐναντία are the epexegesis of οὑτωσί. **12** αὑτῷ would be possible, but not necessary. In the infinitive clauses we have a remarkable instance of a transition from the plural to the singular; the simplest explanation of it may be found by assuming αὐτό virtually = ἓν τούτων or τούτων τι. **13** ἔπειτα is here merely temporal, as is shown by the preceding πρότερον: in the parallel sentence which follows it is replaced by ὕστερον. This is a different use from the one explained in note on Apol. p. 6, 8. **19** ἱκανῶς ἔχομεν τοῦτο 'do we understand this thoroughly,' is it sufficiently proved? See also note on Crito p. 45, 9. **23** δύο γενέσεις 'two generations' i. e. two different stages of development. What is meant, is further illustrated and explained in the next chapter. **29** κἂν εἰ = καὶ ἐάν (for ἐάν is nothing else but εἰ ἄν).

PAGE 23, **3** ἐξ ἑκατέρων, the plural refers to more than one pair of contraries grouped together before (GEDDES). **9** αὐτοῖν is dependent on μεταξύ which stands after its case: see above, 71 B. δυοῖν ὄντοιν is in apposition 'since then they are two of them.' It follows from the fact of the separate and contrary existence of life and death that we can predicate transitions from the one to the other recipro-

cally. **10 συζυγίαν** sc. *τὴν τοῦ καθεύδειν καὶ ἐγρηγορέναι* ('to be awake'). The argument is: the transition (*γένεσις*) from sleep to wakefulness is 'to awake,' and from wakefulness to sleep 'to fall asleep.' **16 ἱκανῶς σοι** sc. *εἴρηται*: compare Gorg. 448 A, *ἐάν σοί γε ἱκανῶς*. **25 σαφὴς** 'well-ascertained.' **29 χωλή** originally 'lame,' i. e. 'defective.' Hirschig is most probably right in reading *ἀνταποδοῦναι* in conformity with the expression in the preceding line.

PAGE 24, **3 αὖτη, τὸ ἀναβιώσκεσθαι:** again we have an instance of epexegesis by the addition of an infinitive. **7 ἐδόκει**, above, 70 CD. On the imperfect used in reference to a preceding discussion, see note on Crito, p. 52, 7. **8 ὅθεν δὴ πάλιν γίγνεσθαι**; the relative clause stands in the infinitive, as it is conceived in dependence on *ἀναγκαῖον*. Stallb. justly observes that we may easily understand this by exchanging the relative *ὅθεν* with the demonstrative *καὶ ἐκεῖθεν*. See below, 109 B, *εἰς ἃ ξυννεῤῥυηκέναι*.

XVII. PAGE 24, **12 ἀδίκως** 'without reason,' opposes *δικαίως λέγειν* below, 73 C = *ὀρθῶς λέγειν* 75 E. **13 ἀνταποδιδοίη**, absolutely 'corresponded:' so below, l. 20. Before (p. 23, 28) the same word is used transitively. **ὥσπερεὶ κύκλῳ περιιόντα**, 'as it were revolving in a circle:' a common opinion of nearly all ancient philosophers. **15 ἀνακάμπτειν** is the technical term of turning the chariot round the goal which from this was also called *καμπτήρ*: *καμπὴν ποιεῖσθαι* is used of returning on the same side of the race-course on which the chariot had come up to the goal. **16 οἶσθ' ὅτι** 'you know' as well as I do myself: Stallb. quotes Soph. 235 E, Phaed. 73 D, Gorg. 486 A, Rep. 3, 393 D, 6, 505 A, 10, 605 D. **17 τελευτῶντα** 'finally:' see note on Apol. p. 9, 10. **22 ἂν** seems to be necessary in the first clause according to the rules of Attic syntax, and the loss of a little word like this in the mss. is in the present instance to be easily accounted for by considering how readily ΠΑΝΤΑΝΛΗΡΟΝ would pass into ΠΑΝΤΑΛΗΡΟΝ. But it is also possible to write *πάντα λῆρον . . . ἀποδείξει* and assume a variation of

the construction in the words which follow. **πάντα** is, however, the subject of only the first sentence: 'all would tend to prove that the tale about Endymion is nonsense.' The subject of *φαίνοιτο* is then *Ἐνδυμίων*. **23 οὐδαμοῦ φαίνεσθαι** means 'to appear valueless, unimportant:' a very good instance is Demosth. de Cor. § 310, *ἐν οἷς οὐδαμοῦ σὺ φανήσει γεγονώς, οὐ πρῶτος, οὐ δεύτερος, οὐ τρίτος, οὐ τέταρτος, οὐ πέμπτος, οὐχ ἕκτος, οὐχ ὁποστοσοῦν*. Nobody would think anything of Endymion's wonderful sleep, as all nature would be in the same state, all being asleep in a lazy existence uninterrupted by the process of becoming, i. e. generation. **24 καθεύδειν** is epexegesis of *ταὐτόν*: compare 73 B, 74 A, 78 C. Hirschig brackets *καθεύδειν* as a gloss. **κἂν εἰ** is here different in construction from above, 71 B; this alone shows that *ἂν* in *κἂν* does not belong to the conditional clause, but to the apodosis, although there we have another *ἄν*: repetitions of *ἄν* being, however, by no means scarce, see notes on Apol. p. 2, 11. 35, 16. **25 τὸ τοῦ Ἀναξαγόρου**: the beginning of his work was *ὁμοῦ πάντα χρήματα ἦν, νοῦς δὲ αὐτὰ διῆρε καὶ διεκόσμησε* (Diog. Laërt. 2, 6). For his life see note on Apol. p. 14, 17. Socrates makes an almost ironical allusion to Anaxagoras' philosophical tenets.

PAGE 25, **2 ἐκ τῶν ἄλλων**, i. e. any other source than *οἱ τεθνεῶτες*. **3 τίς μηχανὴ** is a rhetorical question, and thus equal to a negative clause 'nothing can prevent,' hence we have *μὴ οὐ*: compare below, 88 AB, Parmen. 143 D, Protag. 344 CE. See note on Crito p. 40, 6. Thompson on Phaedr. 240 D. G.1617; H–A. 1034, b. **4 καταναλωθῆναι εἰς τὸ τεθνάναι** 'to become absorbed in universal death.' **οὐδὲ μία** (sc. *μηχανή*) is more emphatic than *οὐδεμία*. **7 παντὸς μᾶλλον**: see note on Crito p. 49, 10. Here we may translate as if it were *μάλιστα*. **ταῦτα οὐκ ἐξαπατώμενοι ὁμολογοῦμεν** should be translated as if it were *ταῦτα ὁμολογοῦντες οὐκ ἐξαπατώμεθα*: but the construction chosen by Plato is more idiomatic Greek. **10** f. The concluding words of this sentence are considered spurious by Stallb. It does not however at once follow that these words are due to an interpolator; Socrates seems here

not so much to draw a conclusion from the preceding arguments as to recapitulate his conviction, part of which he believes himself to have substantiated in his discussion with Cebes. Nor is it necessary to assume here an interpolation caused by the later parts of the dialogue: only compare what we read above, 63 c, *εὔελπίς εἰμι εἶναί τι τοῖς τετελευτηκόσι καὶ . . . πολὺ ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς.* Without, therefore, denying the possibility of these words being an interpolation, it seems to us at the same time impossible to show the absolute necessity of their being so.

XVIII.–XXIII. Argument II.: Cognition, being a Form of Reminiscence, implies the Existence of the Cognoscent Principle prior to the Present Life.

XVIII. Page 25, **12** In the Phaedrus 249 c ff. the Socratic doctrine which is treated here is further illustrated. **15** **καὶ κατὰ τοῦτον** reverts to **λόγον** at the beginning of the sentence. The old reading *τοῦτο* is, therefore, both against the authority of the best mss. and against the idiom. **22** **ἑνὶ λόγῳ καλλίστῳ**: compare Cic. Tusc. 1, 24, *memoriam . . . quam quidem Plato recordationem esse volt superioris vitae: nam in illo libro qui inscribitur Menon* (31 b ff.), *pusionem quendam Socrates interrogat quaedam geometrica de dimensione quadrati: ad ea sic ille respondet ut puer, et tamen ita faciles interrogationes sunt* (*ἐάν τις καλῶς ἐρωτᾷ* — here) *ut gradatim respondens eodem perveniat quasi geometrica didicisset.* Cicero refers afterwards to the present passage in the Phaedo. **24** **αὐτοὶ** = *μόνοι*, they find the answers by themselves, unaided. **26** **ποιήσειν**: the future infinitive after **οἷόν τε εἶναι** is scarce, if not unique: it may, however, be defended by the similar construction Rep. 5, 459 c *συχνῷ τῷ ψεύδει καὶ τῇ ἀπάτῃ κινδυνεύει ἡμῖν δεήσειν κ. τ. λ.* Perhaps we ought to accept Hirschig's conjecture *ποιῆσαι*: compare below, p. 30, 25. **ἔπειτα** continues the sentence as if it were not dependent on the preceding *ὅτι*, though in reality it ought to be so. Cebes says that in general the fact of uneducated people returning the right answers to well-put questions is a proof of his assertion; *then* if you go specially

into mathematical questions you will find this general feature even more strongly confirmed. **27 διαγράμματα** 'mathematical figures.' **28 κατηγορεῖ**, 'it becomes evident:' for this use of the verb compare Hdt. 3, 115, *ὁ Ἡριδανὸς αὐτὸ κατηγορέει τὸ οὔνομα ὡς ἔστιν Ἑλληνικόν*.

Page 26, **2 ἀπιστεῖς γὰρ δή**, 'for I may assume (from your looks, etc.) that you do not believe.' **4 παθεῖν** (the conjecture of Serranus instead of *μαθεῖν* of mss.) is borne out by the words *ὅταν τις τοῦτο πάθῃ περὶ ἐκεῖνα* below l. 27: translate 'I require to feel upon my own person the effects of what we are talking about, viz. the process of remembering (being reminded).' **5 ἀναμνησθῆναι** is of course epexegesis of *αὐτὸ τοῦτο*: compare above, 72 c, and compare directly below, p. 27, 10, *τόδε προσπάσχειν. ἐννοεῖν.* **7 ἄν** belongs to *ἀκούοιμι*, not to *μέντοι*. **ἐπεχείρησας**, viz. when the affair took place to which Cebes alludes. **11 τοιούτῳ** 'expresses that it is such as the speaker has in his mind; his explanation of it to others follows, at *λέγω δέ*.' Riddell. § 53. II. **12 λέγω δὲ τίνα τρόπον**; 'solent apud Platonem qui disputantes inducuntur haud raro suum ipsi sermonem eiusmodi interrogationibus distinguere.' Stallb. **13 πρότερον** is given by the best mss., (the Bodl. among them), and Olympiodorus, and though it is not absolutely necessary, as the notion of precedence in regard to time is already expressed in the aorist participles which follow, there is not the slightest reason for assuming the word to be due to interpolation, as Hermann does. Very nearly the same expressions as here recur below, 76 A. **15 τοῦτο** depends on *ἀνεμνήσθη*. **17 οἷον τὰ τοιάδε**: see note on p. 13, 22. **21 ἔγνωσαν** and **ἔλαβον** are instances of what may be called the paradigmatic aorist, which represents a general rule as the result of the repeated observation of individual cases and instances. **22** f. **τοῦτο δ' ἐστὶν ἀνάμνησις** 'this is what one might call recollection,' or 'this is a case of recollection.' The same words occur Phaedr. 249 c. **23 Σιμμίαν τις ἰδὼν κ. τ. λ.** Simmias and Cebes were inseparable friends: see note on p. 59, 2.

Page 27, **5 αὐτοῦ Σιμμίου** 'the living Simmias.'

XIX. PAGE 27, **7** **κατὰ πάντα ταῦτα** 'in accordance with all this.' **8** **ἀπ' ἀνομοίων**: seeing a thing or a person with which I associate the idea of Simmias, I am apt to recollect Simmias himself. *ἀνόμοια* are objects *ὧν μὴ ἡ αὐτὴ ἐπιστήμη* (73 C). **11** **ἐννοεῖν** is epexegesis of *τόδε*: see note on p. 26, 4. **ἐλλείπειν** is intransitive 'to be inferior' or 'defective' **τι** 'in some respect' *τινος* 'compared with something:' though originally this genitive is partitive. **15** **ἄλλο τι . . . οὐδέν**: in this construction *τι* is superfluous, but compare above 65 E, *μήτε τινὰ ἄλλην αἴσθησιν μηδεμίαν*. Gorg. 463 A, *πράγματός τινος ἐστι μόριον σὐδενός*. Eur. Alc. 79, *ἀλλ' οὐδὲ φίλων τις πέλας οὐδείς*. **παρὰ** has here the sense of 'but' or 'than:' in reality this does not differ from the use of *παρά* after comparatives which we find in Thucydides (1, 23, 3, *ἡλίου ἐκλείψεις αἳ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβησαν*, and 4, 6, 1, *χειμὼν . . . μείζων παρὰ τὴν καθεστηκυῖαν ὥραν*): i. e. *παρά* stands, properly speaking, in the sense 'compared to,' but may be translated by 'than.' From Plato the editors quote Politic. 295 F, *μὴ ἐξέστω δὴ παρὰ ταῦτα ἕτερα προστάττειν*, and Rep. 1, 337 D, *δείξω ἑτέραν ἀπόκρισιν παρὰ πάσας ταύτας*. Directly afterwards we have the more common construction *ἕτερον τούτων*. **16** **αὐτὸ τὸ ἴσον** 'abstract equality.' **19** **λαβόντες** sc. *ἐπιστάμεθα*: compare p. 30, 29. **21** **ἐκ τούτων** is epanalepsis of *ἐξ ὧν*. **24** **τῷ μὲν . . . τῷ δέ**: though appearing equal to the one, the same things do not necessarily seem so to another. Equality in as far as it is perceived by the senses is not certain and unchangeable, as men are apt to disagree about it; but abstract equality (*αὐτὸ τὸ ἴσον*) always remains one and the same. For the different reading of the passage which is given by the less trustworthy mss., see the critical notes. **25** **αὐτὰ τὰ ἴσα** 'abstract equality' in the plural, in order to represent it as the affection of several minds, not of one only. Stallb. justly compares Parmen. 129 B *αὐτὰ τὰ ὅμοια*. **27** **ταῦτα τὰ ἴσα**, i. e. such as are commonly called *ἴσα*; the pronoun stands in its original 'deictic' sense here as well as l. 29, *ἐκ τούτων τῶν ἴσων*. See note on p. 30, 2.

PAGE 28, **4** ἕως ἄν literally 'so long as' = 'if:' compare Xen. Cyrop. 5, 2, 11, ἕως ἂν ἀνὴρ δίκαιος ὦ . . . οὔποτ' ἐπιλήσομαι τούτων, and the instances from Plato collected by Stallb.: Cratyl. 393 DE, 432 E. Politic. 293 BD. Rep. 10, 610 B. γὰρ is added by mss. of inferior value, but Stallb. shows by numerous instances that Plato often adds an epexegetic sentence without a connective particle. The reading ὅταν οὖν which is found in some editions possesses the authority (such as it is) of some mss. of the second class. **9** αὐτὸ ὃ ἔστιν ἴσον = αὐτὸ τὸ ὄντως ἴσον 'abstract equality itself:' for a similar expression see below p. 29, 2. **10** ἐνδεῖ τι ἐκείνου: compare p. 27, 12, ἐλλείπει τι ἐκείνου, and Rep. 7, 529 D, τῶν ἀληθινῶν πολὺ ἐνδεῖν. The dative τῷ . . . εἶναι may be translated 'in so far as it is not like equality itself,' literally 'by being not like equality itself.' For a similar instance see p. 5, 25. τοιοῦτον is made to agree with the preceding singular ἐνδεῖ, though the regular construction would be the plural: compare p. 29, 7, προθυμεῖται μὲν πάντα τοιαῦτα εἶναι. **12** βούλεσθαι is here used of an inanimate object in the same way as θέλειν above p. 5, 26, where see note. So we have below also ὀρέγεσθαι used of things. **15** ἀναγκαῖόν που sc. εἶναι: compare 111 A below. τὸν τοῦτο ἐννοοῦντα is a recapitulation of the words ὅταν τίς τι ἰδὼν ἐννοήσῃ. **17** For the complete understanding of the words ἐνδεεστέρως δὲ ἔχειν we ought to supply from the preceding οὗ δὲ ἐνδεεστέρως ἔχειν φησίν: but the relative is not repeated in constructions of this kind, though the second sentence requires a different case, see above 65 A, below 82 D. **21** ὀρέγεται κ. τ. λ.: it is the aspiration or tendency of all things to reach their abstract ideas and become equal to them, though they always fall short of their endeavor. **26** ταὐτὸν πάντα ταῦτα λέγω 'I say the same about all these things.' The construction is the same as in Κορινθίους κακὰ λέγω 'I say evil things *of* the Corinthians.' **27** πρός γε ὃ κ. τ. λ. 'with regard to what.' **28** ἀλλὰ μὲν δὴ without a following δέ, which shows that μέν = μήν.

PAGE 29, **1** **τὰ ἐν ταῖς αἰσθήσεσιν** 'things which fall within reach of the senses.' **2** **τοῦ ὃ ἔστιν ἴσον** = *τοῦ ὄντως ἴσου* 'of abstract equality:' 74 D; below 92 D, *ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τοῦ ὃ ἔστι*. Before a relative the article often appears in its original power as a demonstrative pronoun: compare Legg. 4, 714 E *τῶν ἃ τότε ἐπεσκοποῦμεν* = *τῶν τότε παρ' ἡμῶν ἐπισκοπουμένων*. **4** **τἆλλα αἰσθάνεσθαι** 'perform the other acts of the senses:' Riddell, § 2 b. **6** **τὰ ἐκ τῶν αἰσθήσεων ἴσα** 'things considered equal in consequence of our sensual perceptions.' **ἐκεῖσε** viz. to that preconceived knowledge of equality. **7** **ἀνοίσειν** is explained by Heindorf = *ἀναφέροντες ἐνθυμεῖσθαι*, better by Stallb. *ἀναφέρειν ἐνθυμούμενοι*, in order to understand **ὅτι**. But I confess that Hirschig's conjecture appears not improbable to me, according to which the whole sentence *ὅτι . . . φαυλότερα* is an interpolation added here after the example of 74 E and 75 A. **9** f. **γενόμενοι εὐθύς** 'directly at our birth:' see above p. 21, 2, and below l. 17. **11** **πρὸ τούτων** sc. *πρὸ τοῦ ὁρᾶν καὶ ἀκούειν καὶ τῶν ἄλλων αἰσθήσεων*. It is necessary to observe this in order to understand the inadmissibility of the reading *τούτου* which is found in some mss. and also added by a corrector in the Bodl.

XX. PAGE 29, **16** **ἔχοντες** is, strictly speaking, unnecessary because already implied in **λαβόντες**, but it is added in order to make the idea of possession more emphatic. We have of course to understand *αὐτήν* for *ἔχοντες* also. **17** **τὸ ἴσον κ. τ. λ.** i. e. all relations of things with regard to size. **21** **ὅπερ λέγω** 'as has been said before:' for another instance of this phrase see p. 30, 10. It is, however, frequent enough in Plato. For the omission of the article before **δικαίου** and **ὁσίου** Stallb. compares Gorg. 459 D *καὶ τὸ αἰσχρὸν καὶ τὸ καλὸν καὶ ἀγαθὸν καὶ κακόν* and other passages. **22** **ἐπισφραγίζεσθαι** literally 'to imprint a seal,' here 'which we mark by the name of absolute;' compare Polit. 258 C *μίαν (ἰδέαν) ἐπισφραγίζεσθαι*. The words directly following **καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες κ. τ. λ.** might be summarily translated 'in our dialectic investigations:' see Crito 50 C.

Similar expressions are often met with in Plato: see below 78 D; Theaet. 168 D; Lach. 187 C; Rep. 7, 534 D. **27** The accusative and infinitive **εἰδότας ἀεὶ γίγνεσθαι** is of course conceived in dependence on *ἀναγκαῖον* which should be supplied from the preceding sentence. **ἀεὶ διὰ βίου** is a tautological expression which occurs in other passages also: Legg. 2, 664 A; Politic. 295 B. So also Demosth. Leptin. § 121 **διὰ παντὸς ἀεὶ τοῦ χρόνου**. **29** f. The same definition of **λήθη** as here recurs Symp. 208 A, and Phileb. 33 E, **λήθη . . . ἐπιστήμης ἔξοδος**.

PAGE 30, **2 ταῦτα** is in its original 'deictic' force frequently used of the objects falling under our senses: see p. 27, 27, Phaedr. 250 A. **3** Hirschig ingeniously supposes that *γενέσθαι* has dropt out after **πρίν**, comparing below p. 31, 17 and 24. **4 οἰκείαν ἐπιστήμην** 'original knowledge.' **8 ετερόν τι κ. τ. λ.** 'to conceive an idea of something different which he had forgotten, starting from this (which he had observed with his senses and) to which this approached either by being unlike or like it.' **10** f. For **ἤτοι . . . ἤ** see note on Apol. 17, 1; H–A. 1045, 1, a. It is the duty of *γέ* to emphasize the first part of the disjunction: compare e. g. the passage in the Apology to which reference has been made or Protag. 331 B *ἤτοι ταυτόν γέ ἐστι δικαιότης ὁσιότητι ἢ ὅτι ὁμοιότατον*. **12 οὐδὲν ἄλλ' ἢ ἀναμιμνήσκονται** 'they *merely* remember.' This phrase is originally elliptic, as we ought to explain *οὐδὲν ἄλλο ποιοῦσιν, ἢ* compare Xen. Cyrop. 1, 6, 39, *εἰ δὲ σύ γε μηδὲν ἢ μετενέγκας ἐπ' ἀνθρώπους τὰς μηχανάς*, and Plato himself Euthyd. 277 E *καὶ νῦν τούτω οὐδὲν ἄλλο ἢ χορεύετον*. Bekker and Hermann print **ἀλλ' ἤ**, but so far as I can see this would be out of place here: **ἀλλ' ἤ** is used after a negative clause instead of a simple **ἀλλά**, see note on Apol. 27, 4.

XXI. PAGE 30, **15 πότερον οὖν αἱρεῖ** 'which of the two do you now choose?' i. e. for which do you decide? Compare Simmias' answer *οὐκ ἔχω . . . ἑλέσθαι*. **18 τόδε** 'with regard to this' = in this case. **20** The words **περὶ ὧν ἐπί-**

σταται should of course be construed with δοῦναι λόγον. **24** For μὴ . . . οὐδείς see G. 1378 · H–A. 887; M. & T. 365. **29** λαβοῦσαι sc. *ἀναμιμνήσκονται.*

Page 31, **3** ἅμα γιγνόμενοι 'at the same time as they were born.' **5** f. The last argument advanced by Simmias is refuted by Socrates by an indirect proof: 'suppose we acquire this knowledge at the moment of our birth, when do we then lose it? It has been assumed that we lose it at precisely the same period, and it is impossible that acquiring and losing the same knowledge should both take place simultaneously.' **8** ἐν ᾧπερ is the reading of the best mss. (the Bodl. among the number), but Stallb. prefers omitting the preposition in accordance with the inferior mss., quoting also his note on Apol. 27 D. This is, however, no reason against the reading warranted by the best authorities. **10** ἔλαθον ἐμαυτὸν οὐδὲν εἰπών 'I inadvertently spoke nonsense.' 'Simmias is transfixed on the horns of a dilemma.' Geddes.

XXII. Page 31, **13** τὰ ἐκ τῶν αἰσθήσεων 'the impressions resulting from sensual perceptions;' for the preposition, see also 75 B above, *τὰ ἐκ τῶν αἰσθήσεων ἴσα.* **14** ὑπάρχουσαν πρότερον sc. *ἡμῖν* 'which formerly was in our possession;' this is placed *ἐκ παραλλήλου* with *ἡμετέραν οὖσαν.* **16** οὕτως ὥσπερ καί . . . οὕτως καί: the correlative *καί* in comparisons is quite regular, see above 64 C. Here *οὕτως* is somewhat unusual in the first clause, but a similar superfluity of expression occurs in Dem. Olynth. 1, § 15, *τὸν αὐτὸν τρόπον ὥσπερ οἱ δανειζόμενοι*, and other instances are found elsewhere. **18** ἄλλως as much as 'in vain:' see note on Crito p. 44, 29. **21** εἰ μὴ ταῦτα, οὐδὲ τάδε is a good instance to exemplify the difference between *οὗτος* and *ὅδε.* **21** f. For the order of words ἔφη, ὦ Σώκρατες, ὁ Σιμμίας see below 78 AC. **23** εἰς καλόν sc. *καιρόν* 'happily, luckily:' compare Symp. 174 E *εἰς καλὸν ἥκεις ὅπως συνδειπνήσῃς.* The sense of the whole passage is 'The argument has an admirable tendency to prove that our soul exists, in like manner, before we are

born, as also the substance of which you are speaking now.' **27** ὡς οἷόν τε μάλιστα i. e. 'with the greatest possible amount of certainty.' **28** ἱκανῶς sc. *αὐτῷ ἀποδέδεικται*.

PAGE 32, **2** καρτερώτατος (opposite *μαλακός*) 'the most obstinate.' **8** ἐνέστηκεν 'stands in our way:' so Dem. Callicl. § 10, *ᾗ ἂν ἐνστῇ τι* 'where there is an obstacle in the way.' **10** διασκεδαννύηται is Hirschig's reading. The mss. give *διασκεδάνυται*, only in the Bodl. this has been corrected to *διασκεδαννύηται*. Riddell, § 59 p. 140, considers *διασκεδάνυται* as the indicative, but the instance quoted by him from Meno 77 A does not justify the admission of this mood here instead of the subjunctive. Again, those grammarians who consider *διασκεδάνυται* as a subjunctive, seem to forget that a subjunctive cannot be formed without a connecting vowel, and either Göttling is right in recommending *διασκεδαννύηται* or we ought at least to follow Matthiae who is for writing *διασκεδανῦται*. I have preferred the former, as I feel convinced that an indicative could be easily substituted by scribes, e. g. 70 A I find *διαφθείρεταί τε καὶ ἀπόλλυται* in a quotation of the passage in Stobaeus Ecl. Phys. p. 328 Gaisf., and there can be no doubt that there our mss. are right in giving us the subjunctive. Again I observe that in the passages quoted by Stallb. from Lucian and Themistius the correct subjunctives appear in recent editions, though I do not know on what authority. **12** ἀμόθεν ποθὲν 'the mss. have *ἄλλοθεν*, *aliunde*. Bekker proposed *ἀμόθεν alicunde*, in which he is followed by Hermann. Stallbaum adheres to the mss., although in Gorg. 492 D he reads *ἀμόθεν* against *ἄλλοθεν* of the mss. ΛΑ and Μ were often confounded. GEDDES. **13** ἀφίκηται sc. *εἰς ἀνθρώπειον σῶμα*. **19** τέλος ἔχειν 'if our argument shall be complete.' μέλλω with a present infinitive is very good Attic: G. 1254; H–A. 846. **21** συνθεῖναι 'combine.' The infinitival sentence τὸ γίγνεσθαι κ. τ. λ. is epexegesis of ὃν (λόγον) κ. τ. λ. **26** ἐκ τοῦ τεθνάναι 'from a dead state:' he might also have said as above, *ἐκ τοῦ τεθνεῶτος*. **28** ὅπερ λέγετε is the reading of a Paris ms., all other mss. reading *λέγεται*. Stallb. defends

this by referring to above 67 C *ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται*: but it seems to me that Bekker and Hermann are right in preferring **λέγετε**, which appears to be more natural.

EPISODE: SOCRATES INSISTS ON THE IMPORTANCE OF THE SUBJECT, WHICH HE EXHORTS HIS FRIENDS TO STUDY WITH HELP FROM ALL QUARTERS.

XXIV. PAGE 33, **1** For the singular **δοκεῖς** compare Eur. Hipp. 667, *πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή;* Xen. Anab. 2, 1, 16, *σύ τε Ἕλλην εἶ καὶ ἡμεῖς*. See also H–A. 607. **2 διαπραγματεύεσθαι λόγον** is to treat a question fully, compare below, 95 E, *τὴν αἰτίαν διαπραγματεύσασθαι*. **3 'τὸ τῶν παίδων** is not connected with *δεδιέναι*, but refers to the sentence *ὁ ἄνεμος αὐτὴν . . διασκεδάννυσιν*· that is, does not mean 'to fear, as children fear,' but 'to fear, lest it be as children think it is, that the soul goes into air.'' Riddell, § 14. **5 διασκεδάννυσιν** is understood as a subjunctive by most editors, and if a subjunctive were really necessary here, we should (according to the note on p. 32, 10), be obliged to write *διασκεδαννύῃ*, and Hirschig does so: but the words *ὡς ἀληθῶς* prove that we are justified in maintaining *διασκεδάννυσιν* as the indicative after a verb of fearing: see G. 1380; H–A. 888. **ἄλλως τε καὶ κ. τ. λ.** is of course a jocose expansion of the popular idea of the soul being dissolved into the winds. **7 ὡς δεδιότων** 'as you would do with people who are afraid:' the subject *τινῶν* being omitted. **9 ἔνι τις καὶ ἐν ἡμῖν παῖς** is an obvious allusion to Socrates' expression *τὸ τῶν παίδων*: later writers speak of the *παῖς ἐν ἡμῖν* as the irrational part of man's being. **11 ὥσπερ τὰ μορμολύκεια**, sc. *φοβεῖται*. On the *μορμολύκεια* and kindred spectres very much used by nurses and foolish mothers to frighten naughty children, see Valckenaer's commentary on Theocritus' Adoniazusae in the words *μορμὼ δάκνει ἵππος*. **12** f. Socrates pursues the image commenced by Cebes in mentioning the *μορμολύκεια*, against which incantations and exorcisms were often used. But in general **ἐπᾴδειν** and **ἐπῳδή** are frequently used

by Plato of the soothing and composing influence of wise words: compare especially Charmid. 244, *θεραπεύεσθαι τὴν ψυχὴν ἐπῳδαῖς τισι, τὰς δὲ ἐπῳδὰς ταύτας τοὺς λόγους εἶναι τοὺς καλούς*. In Xenophon's Mem. 2, 6, 10, Socrates speaks in the same way of the use of *ἐπῳδαί τινες* in making friends **13** **ἐξεπάσητε**: compare Soph. Oed. C. 1192, *εἰσὶ χἀτέροις νόσοι κακαὶ Καὶ θυμὸς ὀξύς, ἀλλὰ νουθετούμενοι Φίλων ἐπῳδαῖς ἐξεπάδονται φύσιν*. **14** **ἔφη** is repeated as in many other passages: Heindorf quotes Xen. Oecon. 8, 15, *ὁ δ' εἶπεν, ἐπισκοπῶ, ἔφη, ὦ ξένε κ. τ. λ.* Stallb. adds Xen. Hell. 2, 3, 52. **15** **πολλὴ ἡ Ἑλλάς** 'Greece is large:' compare Theocr. Id. 22, 155, *πολλά τοι Σπάρτα. πολλὰ δ' ἱππήλατος Ἄλις*. Thuc. 7, 13, 3, *πολλὴ ἡ Σικελία*. **22** Instead of **δυναμένους** it might also be *τοὺς δυναμένους*, but the cases in which the article is omitted with a participle of general meaning are very numerous. **ἔφη . . . ὁ Κέβης**: for the curious arrangement of the words Stallb refers to 77 C, 82 C, 83 E, Rep. 5, 450 B, Parmen. 135 B. The sense of the words **ταῦτα μὲν δὴ ὑπάρξει**, is 'that shall certainly take place,' i. e. 'be carried out.' **23** **ὅθεν κ. τ. λ.** literally translated by Cic. Nat. deor. 3, 23, 60, *sed eo iam unde huc degressi sumus revertamur*. **24** The phrase **ἐμοὶ ἡδομένῳ** (*βουλομένῳ*) **ἐστί** may be presumed to be familiar to the student. **πῶς γὰρ οὐ μέλλει** sc. *ἡδομένῳ μοι ἔσεσθαι*; 'How (could it happen that) it would not be so?'

XXV.–XXVIII. ARGUMENT III.: THE SOUL NOT BEING COMPOUNDED IS ALSO INDIVISIBLE AND EXEMPT FROM DESTRUCTION: IT IS SUPERIOR TO THE BODY WHICH IT GOVERNS AND CLOSELY RELATED TO THE ETERNAL IDEAS.

XXV. PAGE 33, **27** **ἑαυτούς** stands in the sense of *ἡμᾶς αὐτούς* or *ἀλλήλους*: G. 995, 996; H–A 686. a, b. Compare also below, 91 C. **τῷ ποίῳ τινὶ** = *ποῖον ἄρα ἐστὶν ἐκεῖνο ᾧ προσήκει*. The same brevity of expression recurs in the succeeding words. **30** **οὖ** was added by Heindorf, nor can there be the slightest doubt as to the justice of this

emendation, since *πότερον* in the next sentence shows that a double question must precede. **πότερον** i. e. a thing to which it appertains to be dispersed, or one to which it does not.

PAGE 34, **3 ξυντεθέντι τε καὶ ξυνθέτῳ ὄντι φύσει** 'to that which has been formed by composition and according to its nature must be a compound.' **4 διαιρεθῆναι** is epexegesis of *τοῦτο*: 64 C, 70 C etc. **6 εἴπερ τῳ ἄλλῳ**, i. e. if anything can be exempt from suffering, dispersion, surely it must be that which is simple and uncompounded in its nature. **8 τὰ ἀξύνθετα**: the article should be explained 'those uncompounded objects which we have in view.' **9 τὰ δὲ ἄλλοτ' ἄλλως**, sc. *ἔχοντα*, a participle readily supplied from the preceding *ἔχει*. **10 ταῦτα δὲ**: There is no doubt that *δέ* in such a case represents *δή*, just as *μέν* in so many instances stands for *μήν*. **Ἴωμεν κ. τ. λ.** 'aggrediamur ergo ea quae superiore sermone aggressi sumus.' **12 ἧς λόγον δίδομεν τοῦ εἶναι** 'of the existence of which we give the proofs.' **13** For **ἐρωτῶντες καὶ ἀποκρινόμενοι** see above, 75 D. **15 τὸ ὄν** is, strictly speaking, superfluous after *ὃ ἔστι*, but see 75 B above. **17 μονοειδὲς** is explained by Cic. Cato, 21, 78, *cum simplex animi natura esset neque haberet in se quicquam admixtum dispar sui atque dissimile*, etc. Below, 80 B, *μονοειδεῖ καὶ ἀδιαλύτῳ* and as the opposite *πολυειδεῖ καὶ διαλυτῷ*. **18** In the accumulation of negatives there is only one peculiarity which requires illustration: viz **οὐδαμῇ οὐδαμῶς**, which might be translated *nulla via, nulla ratione*: similar passages are Legg. 12, 951 C, *οὐ πρέπον ἐν εὐνόμῳ πόλει γίγνεσθαι τοιοῦτον οὐδὲν οὐδαμῇ οὐδαμως*. Phileb. 65 E, *οὐδαμῇ οὐδαμῶς*. **20 Τί δὲ τῶν πολλῶν**, 'what about the many things:' this genitive instead of *περί* with the genitive occurs in numerous instances in the best writers, e. g. in Plato Rep. 5, 470 A, *τί δὲ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκιῶν ἐμπρήσεως;* 7, 515 B, *τί δὲ τῶν παραφερομένων;* see also Riddell, § 27. **22** The adjectives **ἢ ἴσων . . . ὁμωνύμων** are of course in apposition to the preceding substantives. (Hirschig brackets the words *ἢ ἴσων . . . ὁμωνύμων*: but

part of his reasons fall by assuming **καλῶν**, l. 21, to be a gloss.) **τὰ ἐκείνοις ὁμώνυμα** denotes the usual practice of men in attributing the same qualities to objects falling under the perception of our senses as are given to absolute and abstract ideas: so *τὸ ἴσον* and if used of an abstract *αὐτὸ τὸ ἴσον*, etc. **23 πᾶν τοὐναντίον** 'quite the contrary.' **25 ὡς ἔπος εἰπεῖν** 'almost' limits the two negatives. **26 οὕτως αὖ** sc. *ἔστιν* or *ἔχει*: the sentence *οὐδέποτε ὡσαύτως ἔχει* is added as a further explanation.

XXVI. PAGE 35, **3** For the subjunctive with **βούλεσθαι** compare below, 95 E, *εἴτε τι βούλει προσθῇς ἢ ἀφέλῃς*. Gorg. 454 C, *βούλει οὖν δύο εἴδη θῶμεν πειθοῦς*; compare ibid. 479 C. **7 ἡμῶν αὐτῶν** is partitive genitive dependent on **τὸ μέν . . . τὸ δέ**. In the answer **οὐδὲν ἄλλο** we have of course to supply *ἐστί*. **11 ὑπ' ἀνθρώπων γε** sc. *ὁρατόν*. **12 ἡμεῖς γε λέγομεν κ. τ. λ.** 'but we certainly speak of things which are visible or not with reference to the nature of man.' Join *ὁρατὰ τῇ τῶν ἀνθρώπων φύσει* 'visible to the natural perception of men.' **15 ἀειδές** 'invisible' = *οὐχ ὁρατόν*.

XXVII. PAGE 35, **18 πάλαι ἐλέγομεν**, viz. above, 64–68. The imperfect is used in reference to a preceding discussion, see above, 72 A. **22 ἕλκεται** 'is dragged away' against its will. **23 καὶ αὐτή**, just as the body always *πλανᾶται*. **25 τοιούτων** sc. *τῶν διὰ τοῦ σώματος αἰσθήσεων*. **27** For **ἀεὶ ὄν** Hirschig ingeniously proposes *ἀειδές*: compare below, p. 37, 15. It is not, however, necessary to adopt this reading, as the one given by the mss. furnishes a satisfactory sense.

PAGE 36, **2 περὶ ἐκεῖνα** sc. *οὖσα*. But the sense would be considerably improved, if we were justified in admitting Ast's conjecture *καὶ ὥσπερ ἐκεῖνα* 'like those abstractions, the mind is never troubled.' **4** f. **καλῶς καὶ ἀληθῆ**, the same connection of an adverb and adjective occurs in Ter. Ad. 609, *et recte et verum dicis* where similar instances from Plato are given in my note. **9** f. **ὅλῳ καὶ παντὶ** 'alto-

gether:' other instances of this phrase are quoted by Wytt. and Stallb.: Rep. 7, 527 C, *τῷ ὅλῳ καὶ παντὶ διοίσει*. ib. 5, 469 C, *ὅλῳ καὶ παντί, ἔφη, διαφέρει τὸ φείδεσθαι*. ib. 6, 486 A. In order to express an idea very forcibly, synonyms are often joined: compare Plaut. Trin. 171, *gregem universum voluit totum abducere*, and Ter. Ad. 833, *solum unum hoc vitium fert senectus hominibus*. (Geddes appropriately quotes the legal phrase 'all and whole.') **11 μᾶλλον** after the comparative reinforces its meaning: compare Gorg. 487 B.

XXVIII. PAGE 36. **17 πεφυκέναι** 'natura ita comparatam esse.' **18 θνητὸν ἄρχεσθαί τε καὶ δουλεύειν.** Heindorf suspects the omission of *οἷον*, but it seems sufficient merely to supply it in thought, not in print. **22 τάδε ξυμβαίνει** 'this follows' as a logical conclusion; *τάδε* is explained by the following infinitives, for which we should, however, again repeat *ξυμβαίνει*, thus: *ἡ ψυχὴ ὁμοιότατον εἶναι ξυμβαίνει*, a construction noticed above in 67 C. **24 ἑαυτῷ** should of course be construed with *κατὰ ταὐτά* 'agreeing with itself.'

XXIX. THE SOUL MAY BE TAINTED BY THE INFLUENCE OF THE BODY: BUT IN DEATH THE TRUE SECURITY FOR THE SOUL IS FOUND IN ITS PURITY.

PAGE 37, **5 καὶ διαπνεῖσθαι.** I have followed Hermann in bracketing the words, though more from the fact that they are not in the Bodl. first hand than for the reason which he gives. **6** For **ἐπιεικῶς** see note on Crito, p. 39, 12. I have followed Stallb. in placing a semicolon after **χρόνον**, as this seems to give a better sense than merely placing a comma. The second sentence is added to the preceding one without *γάρ* or any other connecting particle: see below, 87 A. **7 χαριέντως ἔχων τὸ σῶμα**, i. e. being young when the flesh is tender. **8 ἐν τοιαύτῃ ὥρᾳ** = *ἐν χαριέσσῃ ὥρᾳ*, compare Protag. 309 B, *χαριεστάτη ἦβη* with reference to a line in Homer, Il. 24, 346 f. *κούρῳ αἰσυμνητῆρι ἐοικώς, Πρῶτον ὑπηνήτῃ, τοῦπερ χαριεστάτη ἦβη*. H. Schmidt disjoins *καὶ ἐν τοιαύτῃ ὥρᾳ* from *τελευτήσῃ*, and attaches it to the apo-

dosis *καὶ πάνυ μάλα*, so that the meaning is 'even if one dies with his frame fresh and beautiful, the body will remain in the same fresh condition for even a very considerable time.' **8 καὶ πάνυ μάλα** sc. *συχνὸν ἐπιμένει χρόνον*. **συμπεσὸν τὸ σῶμα** denotes the appearance of the body after it has been disembowelled, as was the practice of the Egyptians: compare Hdt. 2, 86. Hirschig brackets the words **ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες**. *οἱ ταριχευθέντες* stands of course for *τὰ τῶν ταριχευθέντων σώματα*. **10 ὀλίγου** 'nearly:' Apol. p. 1, 3. **ἀμήχανον ὅσον χρόνον** 'a very great time' (compare the Latin 'mirum quantum tempus'); the phrase is very common in Plato, e. g. Euthyd. 275 c, *σοφίαν ἀμήχανον ὅσην*. Charm. 155 D, *ἀμήχανον οἷον*. **11 σαπῇ** sc. *τὸ σῶμα*. **13 ἄρα** 'as might have been expected:' see note on Apol. p. 27, 14. This *ἄρα* belongs to the participle. **14 τοιοῦτον ἕτερον**: just as the soul itself is invisible, so also the place to which it goes. **15 Ἅιδου ὡς ἀληθῶς** 'which bears the name Hades in good truth,' in so far as Ἅιδης = *ἀειδής* or *ἀιδής*. Cratyl. 403 A. For **ὡς ἀληθῶς** (which is the adverb of *τὸ ἀληθές*) see note on Apol. p. 37, 2. **17 αὕτη δέ**: *δέ* is repeated with the subject on account of the distance of the original subject *ἡ δὲ ψυχή*. See below, 88 B. **19 διαπεφύσηται κ. τ. λ.**: we have here an instance of the emphatic use of the perfect to denote the immediate occurrence of an action. **19 f. οἱ πολλοὶ ἄνθρωποι**: see above, 65 A, and later on, 92 D. **23 ἑκοῦσα εἶναι** 'as far as it can help it;' see above, 61 C. **27 ῥᾳδίως** 'with equanimity' belongs to *τεθνάναι*, only we should not translate 'to die easily.' Stallb. joins it with *μελετῶσα* 'aequo animo meditans.' Hirschig brackets *ῥᾳδίως*. **28 οὕτω μὲν ἔχουσα** takes up the construction interrupted by the parenthesis *τοῦτο δὲ κ. τ. λ.* **31 ἀγρίων ἐρώτων** in general 'wild passions.'

PAGE 38, **2 κατὰ** with the genitive 'with regard to' or 'about.' See above, on p. 22, 3. **3 διάγουσα** falls out of the construction, as *διαγούσῃ* would be wanted in agreement with *ὑπάρχει αὐτῇ εὐδαίμονι . . . ἀπηλλαγμένῃ*. Hir-

schig, and Heindorf before him, write διαγοίσῃ in spite of all ms. authority; but even if instances exactly parallel to the one before us were wanting, we ought to be very slow in changing the text, considering what irregularities of construction Plato admits with participles, see e. g. Riddell, Digest, § 271, and other §§ there and on the next pages. But a passage precisely analogous to the present can be quoted from Thuc. 7, 42, *καὶ τοῖς μὲν Συρακοσίοις καὶ ξυμμάχοις κατάπληξις ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο, εἰ πέρας μηδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, ὁρῶντες* (though it ought to be *ὁρῶσιν*) *οὔτε κ. τ. λ.* The case of the participle was not, as we see, determined by the expression which the writer used, *κατάπληξις ἐγένετο αὐτοῖς*, but by its logical equivalent *κατεπλάγησαν*: and so also here *διάγουσα* is occasioned by the idea *δύναται*, which is the logical equivalent of *ὑπάρχει αὐτῇ*. Geddes justly quotes Phaedr. 241 D, *ᾤμην αὐτὸν ἐρεῖν . . . λέγων* for *λέγοντα*, as if *ἐδόκει μοι ἐκεῖνος* had preceded.

XXX.–XXXI. A Warning not to brutalize the Soul by the Influence of the Body is drawn from the Popular Superstition about Restless Ghosts and from the Doctrine of Metempsychosis.

Page 38, **10** For **ἀλλ' ἤ** after a negative sentence see note above on p. 30, 12, and compare Apol. 34 B, *τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὀρθόν τε καὶ δίκαιον*; **οὗ** belongs in sense also to *ἴδοι*, *πίοι* and *φάγοι*, though there we expect *ὅ*, and to *χρήσαιτο*, though this requires *ᾧ*: but see note on Crito p. 47, 5. **12** f. **τὸ δὲ . . . τοῦτο δὲ**: for the repetition of *δέ* see above 78 C, 80 D. Besides this, we have moreover *δή* to sum up and conclude the whole argument. **νοητὸν δὲ καὶ φιλοσοφίᾳ αἱρετόν** = *λόγῳ καὶ φρονήσει περιληπτόν*, Tim. 29 A. **14** Hirschig brackets **ψυχὴν** and appeals to p. 37, 28: as if this were a sufficient reason. **16 διειλημμένην ὑπὸ τοῦ σώματος** 'quite penetrated by the corporeal element.' 'Compare the noble reproduction of this Platonic passage regarding the carnalizing of the Soul in the Comus of Milton (460–480).'

GEDDES. **23** περὶ τὰ μνήματα κ. τ. λ.: the popular superstition here alluded to is still so common among ourselves that it seems almost superfluous to quote any authority for its existence among the ancients: yet compare Eur. Hec. 54. 91 where the word *φάντασμα* is used in the same way as here to denote a spectre. **25** τοιαῦται is explained by the two participles ἀπολυθεῖσαι and μετέχουσαι. **28** οὔ τι (often followed by *ἀλλά*) is a very strong negation: Stallb. quotes Rep. 2, 373 E, 4, 438 E; Theaet. 156 E; Cratyl. 393 B; Symp. 189 B. See below 82 C.

PAGE 39, **1** τροφῆς 'conduct:' compare Etym. M. and Suidas *τροφή· λαμβάνεται καὶ ἐπὶ τῆς ἀγωγῆς καὶ παιδείας.* Compare below 84 B. **5** τοιαῦτα ἤθη – *ζῶα τοιοῦτοις ἤθεσι χρώμενα.* On the doctrine of *μετεμψύχωσις* much material has been collected by Wyttenbach on this passage; it is, however, quite sufficient for our purpose to observe that among the Presocratic philosophers the Pythagoreans maintained it, and they no doubt took their notions on this point from the Egyptians: Hdt. 2, 123. **11** With the answer πάνυ μὲν οὖν εἰκὸς λέγεις compare Legg. 1, 643 A. *πάνυ μὲν οὖν δρῶμεν ταῦτα.* Protag. 312 B, *πάνυ μὲν οὖν μοι δοκεῖ τοιαύτη εἶναι — ἡ μάθησις.* These passages are quoted by Stallb. lest any one might be tempted to read *πάνυ μὲν οὖν· εἰκὸς λέγεις.* **14** φαῖμεν: I agree with Stallb. that *ἄν* clearly belongs to the finite verb, and not to the infinitive. Heindorf and Hermann take another view and keep *φαμέν*, the reading of the Bodl. first hand. **16** ἑκάστη sc. *ψυχή.* The feminine *ἑκάστη* is in better agreement with the preceding constructions, especially *τὰς τοιαύτας* (= *τὰς τῶν τοιούτων ψυχάς*). **23** τοιοῦτον is explained by the two adjectives which follow. **26** ἄνδρες μέτριοι probably means 'good honest men:' so Dem. de Cor. § 10 speaks of *οἱ μέτριοι* i. e. 'the respectable citizens,' as the class from which he sprung. GEDDES.

XXXII.–XXXIV. PERORATION AND PRACTICAL APPLICATION OF THE PRECEDING DISCUSSION: THE TRUE AIMS OF THE PHILOSOPHER, THE EFFECT OF PHILOSOPHY ON THE SOUL, AND THE ABSURDITY IN FEARING THE DELIVERANCE CALLED DEATH.

PAGE 40, **1 φιλομαθεῖ** = *φιλοσόφῳ*: compare Rep. 2, 376 B, *τό γε φιλομαθὲς καὶ φιλόσοφον ταὐτόν*, and ib. 9, 581 B. The passage, it should be observed, is, after all, expressed in a very unsatisfactory manner. What Plato wants to say is *εἰς δέ γε τῶν θεῶν γένος ἀφικνεῖσθαι τῷ μὲν μὴ φιλοσοφήσαντι καὶ παντελῶς καθαρῷ ἀπιόντι οὐ θέμις ἐστί, τῷ δὲ φιλομαθεῖ θέμις ἐστί*. In fact, all would be right by changing *ἀλλ' ἢ* into a simple *ἀλλά*. **8 ἔπειτα** sums up the preceding participles: see note on Apol. p. 6, 8. Hirschig effaces the Platonic character of the passage by bracketing *μοχθηρίας δεδιότες* and *ἔπειτα ἀπέχονται αὐτῶν*. **δεδιότες** is clearly parallel to *φοβούμενοι* l. 5, and **ἀπέχονται αὐτῶν** is a varied expression for *οὐ παραδιδόασιν αὐταῖς αὑτούς*. **11 σώματι πράττοντες** 'working for their body,' compare Thuc. 5, 76 *οἱ τοῖς Λακεδαιμονίοις πράσσοντες* 'those who worked in the interest of theLacedaemonians:' other passages can be found in the dictionaries. The editions read *σώματα πλάττοντες*. The reading adopted in the text had been hit upon by myself independently when Dr. Kennedy drew my attention to the fact that Ast proposes the same conjecture in his Lex. Plat.: an agreement thus independently arrived at by two scholars may, perhaps, be accounted a guarantee of the truth of the emendation. After **ἀλλὰ** we should of course supply *οἵ* for the construction. **12 χαίρειν εἰπόντες** 'despising (all these).'

XXXIII. PAGE 40, **21 εἱργμοῦ**: compare Eustath. ad Odyss. p. 14 (Bas.) *τὸ εἴργω ἐπὶ μὲν τοῦ κωλύω ἐψίλουν οἱ Ἀττικοί, καὶ δῆλον ἐκ τοῦ ἀπεῖρξαν· ἐπὶ δὲ τοῦ ἐγκλείω ἐδάσυνον, ὡς δηλοῖ τὸ καθεῖρξαν, ὅθεν καὶ δασύνεται καὶ ἡ εἱρκτή*. **23 τοῦ εἱργμοῦ τὴν δεινότητα** is an instance of the very common figure of prolepsis = *καὶ κατιδοῦσα ὅτι ἡ τοῦ εἱργμοῦ δεινότης δι' ἐπιθυμίας ἐστί* (= *γίγνεται*), 'that this strong imprisonment arises

from desire.' **24** **ὡς ἂν** = *ὥστε ἄν* as in many other places. The soul conceives the desire and thereby becomes imprisoned, the imprisonment being due to its own action. Donaldson differs from this explanation, and translates 'in the manner in which the person incarcerated would most of all contribute to his own imprisonment.' **25** **ξυλλήπτωρ τῷ δεδέσθαι**: it is obvious that the dative is due to the preposition in the noun; Heindorf corrects *τοῦ* and Herm. goes so far as to admit this into his text. Xenophon has the genitive, Mem. 2, 2, 12 *ἵνα . . . ἀγαθοῦ σοι γίγνηται συλλήπτωρ*.

PAGE 41, **7** **δι' ἄλλων** is opposed to **αὐτὴ καθ' αὑτήν** in the preceding sentence, and in the same way *τὸ ἐν ἄλλοις ὂν ἄλλο* corresponds to *καθ' αὑτό*. **8** **ἐν ἄλλοις ἄλλα** denotes the things which are subject to change. **10** **αὐτὴ** 'the soul by itself.' **12** **οὕτως** after the participle: see note on p. 8, 2. **15** **τοσοῦτον**: for the sense we should supply *μόνον*. **18** **οὐ λογίζεται** 'does not take it into account.' **26** The same metaphor occurs in Hor. Sat. 2, 2, 79, *quin corpus onustum Hesternis vitiis animum quoque praegravat una Atque affigit humo, divinae particulam aurae*. This figure of the ἦλος has been imitated by many writers. **30** **ὁμότροπός τε καὶ ὁμότροφος**: compare the similar play upon the words *ἄηθες* and *ἄηδες* Lach. 188 B, and in general see Riddell, Digest, § 323.

PAGE 42, **1** **οἷα κ. τ. λ.** = *τοιαύτη ὥστε μηδέποτε ἀφικέσθαι*. **2** **ἀνάπλεως** '*ἀναπεπλησμένος, κέχρηται δὲ ἐπὶ τοῦ μεμολυσμένου*' Timaeus, where see Ruhnken's note. The feminine *ἀναπλέα* is against Jelf's rule, where it is stated that the feminine termination in the compounds of *πλέως* is merely Ionic; but *ἀναπλέα* in the present passage is indeed isolated. **10** Hirschig brackets **φασὶν** and Hermann edits *φαίνονται* in its place, but Stallb. rightly observes that *κόσμιοι καὶ ἀνδρεῖοι εἶναι* should be supplied for *φασίν*. Riddell again, § 83, gives the following explanation: "Here the meaning is not 'for the reason which the world attributes to them,' but 'for the reason which the world say people *ought* to be [temperate].' That is, *φασὶ* is followed by *κοσμίους εἶναι* un-

derstood, and this *εἶναι* contains the Dictative force:" by which Riddell means, it gives the verb 'to think' the meaning 'to think fit.' But this explanation is inadmissible here; for how can a verb be made dictative by an infinitive which is not even added, but merely understood and requiring to be supplied? **11 οὐ γὰρ ἀλλ' οὕτω** 'for, so far from the contrary,' i. e. 'most assuredly:' Riddell, § 156. **15 ἀνήνυτος** is a word of poetical coloring, though used by Plato in several passages: Soph. 264 B, Gorg. 507 E, Rep. 7, 531 A, Legg. 4, 714 A, 5, 735 B (*μάταιος πόνος καὶ ἀνήνυτος*). **16** It is very difficult to decide between the two readings **μεταχειριζομένης** and *-ην*. I have kept the genitive in my text, though I do not approve of Hermann's explanation of it. I have further omitted the comma which Herm. places after *πράττειν*, and join *Πηνελόπης κ. τ. λ.* directly with *ἔργον* 'to do the work of Penelope who treats her weaving the reverse way,' viz. to that related of the real Penelope. This kind of work is called *ἀνήνυτον*, because like Penelope's work of old it never comes to any result. Stallb. approves of *μεταχειριζομένην* which certainly gives excellent sense: 'and make her work void, weaving a kind of Penelope's web the reverse way' (Cary). **τούτων** sc. *τῶν ἡδονῶν καὶ λυπῶν*. **18 ἀδόξαστον** is that which does not rest on mere *δόξα* ('seeming'), but *ἐπιστήμη* ('grounded knowledge'). **22 τροφή** means here both 'conduct' and 'food:' compare above, *ὑπ' ἐκείνου τρεφομένη*. **22** f. **οὐδὲν δεινὸν μὴ**: see note on Apol. 28 B. Hirschig, in consistency with his critical rules, brackets *φοβηθῇ* here, *ὅπως μή* in the next line, and *καί* l. 25. As the text stands, the sentence beginning with *ὅπως μή* is dependent on *μὴ φοβηθῇ*: see above 77 B and Symp. 193 A, *φόβος οὖν ἔστιν, ἐὰν μὴ κόσμιοι ὦμεν πρὸς τοὺς θεούς, ὅπως μὴ καὶ αὖθις διασχισθήσεται*. **25 τοῦ σώματος** is of course objective genitive 'in the separation from the body.' **26 διαπτομένη** is the reading of the best mss., *διαπταμένη* of the mss. of less value: for these two forms see Porson on Eur. Med. 1.

XXXV. Pause in the Discussion: Socrates invites his Hearers to state their Difficulties as to his Arguments. Allusion to the Example of the Dying Swan.

Page 42, **28** **ἦν πρὸς τῷ εἰρημένῳ λόγῳ** 'he was busy with the discourse held:' 'totus erat in sermone' (cf. Hor. Sat. 1, 9, 2). For the construction compare II–A. 805, 2, a. Riddell, § 128, 6. Thompson on Phaedr. 249 c. **29** **ὡς ἰδεῖν ἐφαίνετο** 'as on seeing him it seemed,' a pleonastic expression which occurs also Tim. 52 E, *παντοδαπὴν ἰδεῖν φαίνεσθαι*, and is imitated by several later writers. Exactly parallel is the turn of phrase in Xen. Cyrop. 5, 4, 11, *καὶ μὰ τοὺς θεοὺς σὲ ἐπαναθεασόμενος ἥδη, ὁποῖός τίς ποτε φαίνῃ ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων*. Geddes aptly compares Eur. Herc. Fur. 1002, *εἰκών, ὡς ὁρᾷν ἐφαίνετο, Παλλάς*.

Page 43, **4** **λέγεσθαι** is the genuine imperfect here used with reference to a previous discussion: see also the critical note. **6** **οὐδὲν λέγω** literally 'I say nothing,' i. e. consider what I have said as not spoken. **7** **καὶ αὐτοὶ** is opposed to *καὶ αὖ καὶ ἐμὲ ξυμπαραλαβεῖν*. **8** For the infinitive **ἂν λεχθῆναι** see critical note. **15** Porson's observation on Eur. Hec. 21, with regard to the tragic poets 'diversa tempora toties permiscent ut hanc varietatem data opera quaesisse videantur,' is equally true of prose-writers, especially of Plato and Xenophon: instances have been collected by Heindorf in his note on this passage, but they may easily be multiplied. **19** **διάκειμαι** cannot be a subjunctive, notwithstanding that Heindorf and Buttmann consider it as such: see below, 93 A. Nor is there any necessity for this, as *φοβοῦμαι, δείδω, δέδοικα* and similar other verbs are found with *μή* and unmistakable indicatives when the apprehension is represented as certain: see the instances collected by the commentators on Thuc. 3, 53, 2, *φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν*. See also Riddell, § 62. Here we should therefore assume 'that the apprehension as to Socrates being discomposed amounted

to *certainty* in the minds of his friends that he was so.' (GEDDES.) **23** One might wish that Blomfield's elegant conjecture *πλεῖστα καὶ κάλλιστα* had the authority of the mss. in its favor: but it would be rash to change the text without apparent necessity. **πλεῖστα καὶ μάλιστα** expresses the strength and fulness of the song. **24 τὸν θεὸν κ. τ. λ.** i. e. Apollo, compare Cic. Tusc. 1, 30. **26 καταψεύδονται τοῦ θανάτου** 'they say false things with regard to death.' **27 ἐξᾴδειν** 'breathe the last breath in melody.' **29** The genuine Attic form would be *ῥιγῷ*, which actually stands Gorg. 517 D.

PAGE 44, **1** On the omission of the article before **χελιδὼν** see note on Apol. p. 10, 12. Riddell, Digest, § 237. **4** Geddes compares Oppian. Cyneg. 2, 548, *κύκνοι μαντιπόλοι, γόον ὕστατον ἀείδοντες.* **6** For the construction **διαφερόντως ἢ** compare below 95 C, *ἐκεῖ εὖ πράξειν διαφερόντως ἢ ἐν ἄλλῳ βίῳ βιούς.* **8 ἱερός** with the genitive: G. 1143; H–A. 754, c. **οὐ χεῖρον ἔχω** 'non sum deterior.' [See also Riddell, § 2, 6.] **9 παρὰ τοῦ δεσπότου** receiving the gift of prophecy from Apollo. Hermann's conjecture mentioned in his preface is very pleasing, *οὐ χείρον'* [i. e. *χείρονα*] *ἐκείνων τὴν μαντικὴν ἔχειν παρὰ τοῦ δεσπότου* 'to have a prophetic power not inferior to theirs from the master (of prophecy).' **18** Hirschig brackets **μή** with Stephanus: but Geddes justly observes that *μὴ προαφίστασθαι* is to be regarded as one notion (= *προσκαρτερεῖν*) and as an expansion of the duty expressed in *ἐλέγχειν*. **20** f. **ἢ μαθεῖν** from others, **ἢ εὑρεῖν** by original thought. Compare below, 99 D, *παρ' ἄλλου μαθεῖν* and *αὐτὸς εὑρεῖν*. **21 εἰ ταῦτα ἀδύνατον** sc. *ποιεῖν* or *πράττειν*. Compare Parmen. 160 A, *ταῦτα δὲ ἀδύνατον ἐφάνη*. **23 ἐπὶ τούτου ὀχούμενον κ. τ. λ.**: compare Cicero's imitation of this passage, Tusc. 1, 30, *itaque dubitans circumspectans haesitans, multa adversa reverens, tamquam rate in mari immenso nostra vehitur oratio.* Geddes justly observes that we have here an allusion to the proverbial expression *ἐπ' ἐλπίδος ὀχεῖσθαι*, for which see Porson on Eur. Or. 68. **26 λόγος θεῖος** is an argument revealed to man by divine grace: the expression is Orphic. Heraclitus, too, used the same expression before Plato.

PAGE 45, **3 πρὸς ἐμαυτὸν** alone by myself, **πρὸς τόνδε** together with Cebes: see the beginning of the chapter, where it is said that *Κέβης καὶ Σιμμίας σμικρὸν πρὸς ἀλλήλω διελεγέσθην*.

XXXVI. THE OBJECTION OF SIMMIAS: THAT THE SOUL, BEING A HARMONY, MUST BE REGARDED AS PERISHING WITH THE BODY.

PAGE 45, **16 ὁ αὐτὸς ὥσπερ** is a somewhat negligent, but frequent construction in Plato and other Attic writers. Compare Legg. 2, 671 C; Lysis 209 C; Xen. Anab. 1, 10, 10. See also Riddell, § 175. **18 οὐδεμία γὰρ μηχανὴ ἂν εἴη**: Bekker brackets *ἄν* because he is under the impression that this sentence forms part of the dependent speech, in which case *ἄν* would be wrong, compare Phileb. 58 A, *ἤκουον . . . Γοργίου πολλάκις ὡς ἡ τοῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὑτῇ δοῦλα . . . ποιοῖτο*. But as the mss. support *ἄν*, we are obliged to consider the sentence as a parenthetic observation, exempt from the rules of dependent speech. **26 ὑπολαμβάνομεν** 'we suppose,' denoting that this view was then commonly received as a satisfactory explanation of the nature of the soul.

PAGE 46, **10 παραμένειν** 'to last:' Hirschig boldly substitutes *ἐπιμένειν*, referring to 80 C, where the same expression occurs in a similar passage.

XXXVII. THE OBJECTION OF CEBES: THAT THE SOUL MAY SURVIVE THE DISSOLUTION OF THE BODY, YET IS NOT THEREFORE NECESSARILY EXEMPT PERPETUALLY FROM DISSOLUTION.

17 τί οὐκ ἀπεκρίνατο literally 'quin respondit?' like this Latin expression, equal to an emphatic command. **21 χρόνου ἐγγενομένου** is quite a formula in Thucydides (1, 113; 4, 111; 8, 9), and Herodotus (1, 100; 2, 124, 175; 5, 92). Compare also Sympos. 184 A, and Protag. 339 E, *ἵνα . . . χρόνος*

ἐγγένηται. **22** ἔπειτα δὲ: Heind. and Stallb. omit δέ, because after εἶτα and ἔπειτα it is generally omitted; Hermann however justly observes that this is no reason for ignoring the authority of the best mss., as there are also instances in which δέ is read after εἶτα and ἔπειτα. The infinitives ξυγχωρεῖν and ὑπερδικεῖν are of course dependent on δοκεῖ μοι χρῆναι; besides there is a slight anacoluthia in the omission of ἤ before ἐὰν μή. **22** f. ἐάν τι δοκῶσι προσᾴδειν i. e. if they appear to say anything true: the word προσᾴδειν is no doubt chosen on account of the previous discussion on the soul considered as a ἁρμονία. See below 92 c. **25** θράττει 'ταράττει, κινεῖ' Timaeus. **29** εἰς τόδε τὸ εἶδος i. e. the human body = ἀνθρώπινον εἶδος 76 c. οὐκ ἀνατίθεμαι 'I do not retract,' a very frequent expression in Plato, e. g. Protag. 354 E; Gorg. 461 D. (Wyttenb.): see also Riddell, § 111.

Page 47, **1** ἐπαχθές literally 'burdensome;' the word is several times used of exaggerated praises. **3** τῇδε sc. ἱκανῶς ἀποδεδεῖχθαι. ὡς μὲν has no subsequent δέ to correspond. But, as Stallb. justly says, the writer intended originally to continue his sentence in the following manner: ὅτι δὲ ἀνώλεθρόν ἐστι καὶ ἀθάνατον, οὐκέτι συγχωρῶ. **6** ἂν φαίη: for the position of ἄν see note on Crito 52 D. Riddell, § 295. **10** τὶ λέγειν 'to say something good, well-founded:' see note on Crito p. 45, 3. **12** ὥσπερ ἄν has not the sense of ὥσπερ ἂν εἰ, though Heindorf is inclined to put this into the text; but we should simply translate 'this seems to me to be said with equal justice as a man might speak,' etc. **15** ἴσως: it is difficult to discover any satisfactory grounds for Forster's conjecture σῶς, though Heind., Herm., and Hirschig approve of it; what is of importance here, is the idea of existing, and this is sufficiently expressed in ἔστι. ἴσως in a positive assertion has very good authority: see above on 67 A. The occurrence of σῶς and σῶν in the continuation of the discussion is certainly no argument either for or against Forster. **27** οὐδέν τι qualifies the adjectives φαυλότερον and ἀσθενέστερον. For the addition of μᾶλλον to a comparative, see the editor's note on Plaut. Aul. 419. Here there is more-

over the excuse that *οὐδέν τι μᾶλλον* occurs very frequently in the sense 'nevertheless.'

PAGE 48, **1** **μέτρια** 'appropriate things.' **3** **φαίη** sc. *ὁ αὐτὰ ταῦτα λέγων.* **5** **ῥέοι**: 'the allusion is to the Heraclitean doctrine of a perpetual flux (*πάντα ῥεῖ ποταμοῦ δίκην*), which Plato accepted as true regarding the texture of the body.' GEDDES. **11** **ἐπιδεικνύοι**: Heindorf thinks that *ἄν* ought to be inserted after *φύσιν.* **τὴν φύσιν τῆς ἀσθενείας** is a redundant expression for *ἀσθένειαν.* So Legg. 12, 968 D, *ἡ τῆς φυλακῆς φύσις = ἡ φυλακή.* **14** Hirschig conjectures *ἔσται* instead of *ἔστιν*, and this is perhaps right: see our critical note on p. 47, 3. **14** f. Transl. 'for if one were to grant to an opponent (*τῷ λέγοντι*) even more than you at present propose:' these words are addressed to Simmias. Heindorf makes **πλέον** dependent on **λέγοντι.** **19** **αὐτὸ** 'the thing in question,' sc. the soul. Below, 109 A, we have *πάμμεγά τι εἶναι αὐτό* with reference to a feminine, *τὴν γῆν.* **20** **ψυχὴν** should be translated 'a soul,' not 'the soul.' **26** f. **εἰ δὲ τοῦτο οὕτως ἔχει** sums up once more the various contents of the protasis, but then instead of plainly putting the conclusion drawn from the preceding premises before us in a distinct form 'it results that the immortality of the soul is not proved at all,' the speaker again gives an involved sentence. I doubt whether Plato would have put a sentence like this into the mouth of Socrates, as it gives the reader the impression that Cebes is represented as an awkward speaker, because he is not a clear thinker. **27** **θαρρεῖν θάνατον** = *θαρρεῖν θάρρος θανάτου.* **30** **ἀνάγκην εἶναι** is conceived in dependence on *προσήκει* or rather *εἰκὸς ἐστιν* which should be understood from *προσήκει.*

XXXVIII. PHAEDO INTERRUPTS HIMSELF AND DESCRIBES HOW THESE TWO OBJECTIONS AFFECTED THE HEARERS. ECHECHRATES EXPRESSES HIS INTEREST IN THE DISCOURSE, AND PHAEDO PRAISES SOCRATES' CALM AND CHEERFUL MANNER DURING THE WHOLE SCENE.

PAGE 49, **7** **τοῖς προειρημένοις λόγοις** is dependent on *ἀπιστίαν* in accordance with the construction of the verb

ἀπιστῶ: compare G. 1175; H–A. 772, b. Instead of *εἰς*, the next words might also be in the dative; as it is, *εἰς* means 'with regard to:' G. 1207, d; H–A. 796, c. **9** f. **εἶμεν . . . ἄπιστα ᾖ**: 'coniunctivus post optativum infertur, quia significatur ipsos dubitare occepisse, num etiam rei ipsius natura per se spectata talis esset, ut pro incredibili esset habenda. Xen. Hell. 2, 1, 2, *δεινὸν ἐφαίνετο εἶναι, μή τινα καὶ εἰς τοὺς ἄλλους Ἕλληνας διαβολὴν σχοῖεν καὶ οἱ στρατιῶται δύσνοι εἰς τὰ πράγματα ὦσιν.* Thuc. 6, 96, *ἑξακοσίους — ἐξέκριναν πρότερον — ὅπως τῶν τε Ἐπιπολῶν εἵησαν φύλακες, καὶ ἤν εἰς ἄλλο τι δέῃ, ταχὺ ξυνεστῶτες παραγίγνωνται.*' Stallb. See also Riddell, § 66, and especially § 89. **13 ἐπέρχεται**: this verb has a different construction in Xen. Mem. 4, 3, 3, *ἤδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι.* **16 ἀντιλαμβάνεται** 'takes hold of,' i. e. holds possession of me; so Parm. 130 E, *εἰ ἔτι καὶ οὔ πώ σου ἀντείληπται φιλοσοφία, ὡς ἔτι ἀντιλήψεται.* **18 ὥσπερ** 'as it were,' is added to *ὑπέμνησε* on account of the somewhat figurative use of the word in this passage, *ὑπομιμνήσκω* being originally used of a person. **21 πῇ ὁ Σωκράτης μετῆλθε** literally 'overtook.' Riddell, § 94, observes that this is the same metaphor as 89 C, *εἰ . . . με διαφεύγει ὁ λόγος.* **23** Heindorf is positive that **τι** belongs to *ἀχθόμενος* and not to *ἔνδηλος*, and Stallb. endorses his opinion. It is difficult to see why it *must* be so, as we get very good sense by translating 'did he show in anything that he was driven to straits,' etc. **24 βοηθεῖν τῷ λόγῳ** is said, with a kind of personification of the **λόγος**, like *ὑπέμνησε* above. **καὶ ἱκανῶς ἐβοήθησεν** 'did he support his arguments with satisfactory reasons?' **πότερον** which begins the preceding question is made to do duty for this also, as is often the case in Plato. **28 ἐκεῖνος** is made the subject of the relative clause, while logically it ought to be *ἐκεῖνον*, as the subject of the infinitive clause. See Riddell, § 194. **30 τοῦτο, ὡς ἡδέως** = *ὅτι οὕτως ἡδέως*: compare Crito, p. 39, 17, with note. **31 ἀγαμένως** i. e. like one who delighted in the display of the sagacity of his disciples. **τὸν λόγον ἀπεδέξατο** is simply 'sermonem excepit,' 'listened to their reasoning.' **ἔπειτα . . . ἔπειτα**:

the more usual construction would be *ἔπειτα . . . ἔτι δὲ καί*, but instances of the same construction as we have here are not rare: both Heind. and Stallb. have collected a sufficient number.

PAGE 50, **7 χαμαίζηλος**: a kind of low stool. **12 Ἔοικεν**: as an outward mark of grief at the death of his beloved master. **13 Ἀλλὰ τί** 'but what then' (ought I to do)? This elliptical phrase is very frequent in Plato. **15 ὁ λόγος τελευτήσῃ** 'if our argument is dead,' with the same personification of the *λόγος* as has been noticed above. Stallb. compares the expressions *ὁ λόγος οἴχεται, ἐκφεύγει, σώζεται*. **17 Ἀργεῖοι**: the story is told by Hdt. 1, 82; the Argives having lost Thyrea and being beaten by the Lacedaemonians took an oath not to cut their hair before they had repaired their defeat. **20** The proverb **πρὸς δύο οὐδ' Ἡρακλῆς** is mentioned also by other writers. The sense is that even a man of very great strength may be overpowered by superiority of number. **21 τὸν Ἰόλεων**: compare Pausan. 8, p. 269, *Ἰόλαον μὲν δὴ τὰ πολλὰ Ἡρακλεῖ συγκάμνειν λέγουσιν*. When Heracles was fighting with the Hydra, Herê sent a crab to assail him in the flank, so that he was compelled to call for his friend Iolaus to help him. **ἕως ἔτι φῶς ἐστί**: when the sun sets, Socrates has to drink the poison, below 116 B.

XXXIX.–XL. INTRODUCTION TO THE SUCCEEDING ARGUMENT: SOCRATES EXHORTS HIS FRIENDS TO INVESTIGATE TRUTH PATIENTLY AND INDEPENDENTLY OF PERSONS OR CIRCUMSTANCES AND WITHOUT A DESIRE TO PLEASE OR STARTLE AN AUDIENCE.

PAGE 50, **26** Bekker prints *μισολόγοι* just as he has also the analogous accentuation *φιλολόγοι*: but Göttling justly says that *φιλολόγος* would mean *ὃς φίλα λέγει*, compare *δικαιολόγος = ὁ δίκαια λέγων*, and hence it follows that we should accentuate *μισόλογος*. **27 μεῖζον τούτου κακὸν . . . ἢ λόγους μισήσας**: more correct would be *τούτου . . . τοῦ λόγους μισῆσαι*, but see Riddell, § 163, A. a.

PAGE 51, **4** ὑγιᾶ would be the more usual Attic form. ἔπειτα stands where we should expect either ἔπειτα δέ or κἄπειτα: but it is usual in Plato to omit the copula with this word. See below, 90 B. **14** ὥσπερ ἔχει sc. *τὰ ἀνθρώπεια*. **15** Stallb. observes that σφόδρα qualifies χρηστοὺς καὶ πονηρούς, and not ὀλίγους. But what he says, that *ὀλίγους* should be made emphatic, seems to me, so far as the order of words is concerned, to apply rather to the two adjectives which should be taken in a pregnant sense, and then we can dispense with the conjecture of Heindorf who wanted to double *σφόδρα*. **27** f. σοῦ προαγόντος by asking me above *πῶς λέγεις*. **28** ἀλλ' ἐκείνη sc. *ὅμοιοί εἰσιν* (*οἱ λόγοι*). The finite verb for this sentence is wanting, and we have here one of the anacolutha with which the student of Plato ought to become familiar.

PAGE 52, **3** ἀντιλογικοὺς: compare below, 101 E, with note. **4** οἶσθ' ὅτι: see above, p. 24, 15. **7** For ἀτεχνῶς joined with proverbial expressions see note on Apol. p. 3, 10. The Euripus was said to change its current seven times within a single day (Liv. 28, 6; Cic. N. D. 3, 10): hence the proverb *εὔριπος ἄνθρωπος* to denote a person of light and changeable mind. **8** ἄνω καὶ κάτω στρέφεται literally 'is turned upside down,' i. e. all is brought into the utmost confusion. **11** f. δυνατοῦ κατανοῆσαι = *ὃν δυνάμεθα κατανοῆσαι*. **12** ἔπειτα after a participial construction has been noticed before: see note on p. 22, 13. **15** διὰ τὸ ἀλγεῖν: because he is annoyed. **22** ἀλλὰ πολὺ μᾶλλον sc. *ἐννοῶμεν*.

PAGE 53, **4** εἰ μὴ εἴη πάρεργον 'except that may happen by the way' (Cary) = *εἰ μὴ ἐν παρέργῳ*. See Riddell, § 76. **5** αὐτῷ ἐμοί is more emphatic than either *ἐμαυτῷ* and *αὐτῷ μοι*: compare Sympos. 220 E, *συνδιέσωσε καὶ τὰ ὅπλα καὶ αὐτὸν ἐμέ*. Euthyd. 273 B, *ὁ δὲ παρ' αὐτὸν ἐμέ*. **6** θέασαι ὡς πλεονεκτικῶς is said ironically 'look how selfishly.' **8** Hirschig reads *ἔσται*; see above 87 A and E. **9** ἀλλ' οὖν 'well, then at least:' *ἀλλά* is often found in an apodo-

sis after a sentence with **εἰ**, compare e. g. Protag. 353 A, *εἰ μή ἐστι τοῦτο τὸ πάθημα ἡδονῆς ἡττᾶσθαι, ἀλλὰ τί ποτ' ἐστι;* **10 ὀδυρόμενος** does not seem to me to give the sense required here. Cary translates 'I shall be less disagreeable to those present by my lamentations.' But this can only mean 'less disagreeable because I lament,' while Socrates certainly means to say 'because I *do not* lament.' Compare the analogous passage Sympos. 176 C, *ἴσως ἂν ἐγὼ περὶ τοῦ μεθύσκεσθαι, οἷόν ἐστι, τἀληθῆ λέγων ἧττον ἂν εἶην ἀηδής. minus molestus ero, si de ebrietate vera dixero.* This reasoning proves to my mind that a little word has dropped out before **ὀδυρόμενος**. perhaps *μή* or *ἤ*. It is very strange that no editor should have considered this passage deserving of a note. **11 ξυνδιατελεῖ** is future 'will remain.' **18 ἑαυτόν** stands for the first person *ἐμαυτόν*, see above 78 B and 101 D below. **19 τὸ κέντρον ἐγκαταλιπὼν**: an unmistakable allusion to Eupolis' lines about Pericles *οὕτως ἐκήλει καὶ μόνος τῶν ῥητόρων Τὸ κέντρον ἐγκατέλειπε τοῖς ἀκροωμένοις* (compare Cic. de Or. 3, 34).

XLI.–XLIII. Argument IV. The Soul is shown to be a Principle and not a Harmony: 1st, as this Assumption would be inconsistent with the Doctrine of Reminiscence; 2d, because the Soul does not admit of Degrees; 3d, because this Theory would, after all, be insufficient to explain the Facts of the Case. The Soul is immortal and divine and the Dominant Principle in the Human Being.

Page 53, **21 ἀλλ' ἰτέον** 'let us begin' = *ἴωμεν δὴ κ. τ. λ.* above 78 C. For the asyndeton in the next sentence Stallb. compares Apol. 38 D; Protag. 338 C; Rep. 3, 412 C. **24 ὅμως** with a participle has the same sense as *καίπερ* with a participle 'although' or 'for all that it is.' Compare Phileb. 12 B; Xen. Cyr. 5, 1, 26. **25 ἐν ἁρμονίας εἴδει οὖσα** = *ἁρμονία οὖσα*, compare Menex. 249 A, *ἐν πατρὸς σχήματι καταστᾶσα ἡ πόλις*. **27 ἀλλὰ** sc. *φάναι*. a verb easily sup-

plied from the preceding *ξυγχωρεῖν*. **ἄδηλον** is construed with *μή*, because it has almost the notion of *παντὶ φοβητέον*.

PAGE 54, **3 οὐδὲν παύεται** 'ceases not one bit:' compare 100 B, *ἅπερ . . . οὐδὲν πέπαυμαι λέγων*, and Riddell, § 6. **18 ἥδε ἡ οἴησις, τὸ . . . εἶναι**: below, 94 B, we have in precisely the same manner an infinitive sentence added as the epexegesis of a substantive. **20 ξυγκεῖσθαι** is the Attic form instead of *ξυντεθεῖσθαι* which would, however, be used in later Greek only. Compare Legg. 793 B, *νόμων . . . τῶν ἐν γράμμασι τεθέντων τε καὶ κειμένων καὶ τῶν ἔτι τεθησομένων*. **21 ἀποδέχεσθαι** is construed with a genitive below, 96 E; we might here and directly afterwards, E, also take the construction as a genitive absolute. **24 ταῦτα** refers to the previous assertion that harmony was composed prior to the things which were required for its composition. **ξυμβαίνει**, as we have already had occasion to observe, denotes logical consequence. **27 ἐκ τῶν οὐδέπω ὄντων**, viz. the body and its component parts. **28 τοιοῦτον ᾧ = τοιοῦτον οἷον ἐκεῖνο ᾧ**: Heind. quotes Rep. 1, 349 D, *τοιοῦτος ἄρα ἐστὶν ἑκάτερος αὐτῶν οἷσπερ ἔοικεν*.

PAGE 55, **9 ἄνευ ἀποδείξεως** 'without a strict logical demonstration,' **μετὰ εἰκότος τινὸς** 'with a certain amount of probability:' but what should be thought of those arguments, is stated directly afterwards; Plato might then have continued *καὶ εὐπρεποῦς* (compare Thuc. 3, 38, *τὸ εὐπρεπὲς τοῦ λόγου ἐκπονήσας παράγειν πειράσεται*), but prefers the noun (ib. 3, 11, *ἡ εὐπρέπεια τοῦ λόγου*). **13 ἀλαζόσι** 'cheats.' **18 αὐτῆς ἔστιν** 'belongs to her.' **20 ἱκανῶς** 'on satisfactory evidence.' **28** On **παρ' ἃ** after **ἄλλο** see G. 1213, 3, e; H–A. 802, 3, e. **29 ἡγεῖσθαι** 'to take the lead' and so to be prior to these things.

PAGE 56, **1 ἐναντία** should be joined with *κινηθῆναι ἢ φθέγξασθαι*. **6 ἐνδέχεται** 'it is possible:' the original expression being *τὸ πρᾶγμα ἐνδέχεται* 'the thing allows.' **μᾶλλον** 'in a higher degree,' **ἧττον** 'in a lesser degree.' **9 τοῦτο**

ωστε: compare below 103 E, where we have the same construction. *ὥστε* might also be omitted. **καὶ κατὰ τὸ σμικρότατον** 'even in the smallest extent.' The question is: Can one soul be more a soul than another, just as one harmony can be harmony in a higher degree than another? In constituting the reading of the passage, I have followed Van Heusde's conjectures in bracketing *μᾶλλον* and adding *ψυχὴν* before *ψυχῆς*, which seems to be necessary in accordance with Plato's usage: see directly below, D. **16** It would be interesting to know Stallb.'s reasons for rejecting **θεμένων**, as we have an analogous instance directly afterwards l. 23, in *ὑποθέμενος*. **25 ἔστι** 'means' or 'signifies.'

PAGE 57, **18 ψυχαὶ πάντων ζώων**: 'the consequence of the hypothesis of Simmias would be not only the obliteration of the distinction between the virtuous and the vicious, but also between man and the lower animals.' GEDDES. **21 πάσχειν ἂν** = *ὅτι ἂν ἔπασχεν ὁ λόγος* 'that our argument would come to this untenable position.' **24 τῶν ἐν ἀνθρώπῳ πάντων** is a partitive genitive dependent on *ἔσθ' ὅ,τι ἄλλο*. **30 ἄλλα μυρία**: for the construction see note on Apol. p. 37, 19.

PAGE 58, **4 οἷς ἐπιτείνοιτο** = *τούτοις ἃ* (determinative accusative) *ἐπιτείνοιντο*. **ἄλλο ὁτιοῦν πάθος κ. τ. λ.** = *καὶ ἄλλῳ ὡτινιοῦν πάθει ὃ ἐκεῖνα πάσχοιεν*. **9 φησί τις** 'eodem iure quo *φαμὲν* dictum est,' HERM.: I should rather think that *φησί τις* = *φασίν*; but at any rate there is no reason for changing *φησί* with Bekker into *φήσει*. **10 ὀλίγου**: see above, 80 C. **14 ταῖς ἐπιθυμίαις κ. τ. λ.**: these datives are not governed by *νουθετοῦσα*, which verb rather requires the accusative, but by *ἀπειλοῦσα*: instances analogous to the present case have been collected by the commentators: Isocr. Areopag. § 48, *ἐν τοῖς ἐπιτηδεύμασιν ἔμενον ἐν οἷς ἐτάχθησαν, θαυμάζοντες καὶ ὁμιλοῦντες τοὺς ἐν τούτοις πρωτεύοντας*. Lysias in Andoc. § 33, *εἰς τοιοῦτον δὲ ἀναισχυντίας ἀφῖκται ὥστε καὶ παρασκευάζεται τῇ πόλει καὶ πράττει καὶ ἤδη δημηγορεῖ, καὶ ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί*. HEINDORF. Stallb. adds Plato Legg. 11, 934 E; 12, 964 B. But

add Protag. 327 A, καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς αὐλοῦντα where we should expect the dative in agreement with ἐπιπλήττειν. **17 οὗ** (Odyss. 1, 17) **λέγει τὸν Ὀδυσσέα** 'he says of Ulysses:' for the construction compare above 79 B. **20 ὡς** with the genitive absolute instead of ἁρμονίαν εἶναι: as it appears a favorite construction with Plato. Stallb. collects the following instances: Cratyl. 439 C, διανοηθέντες . . . ὡς ἰόντων ἁπάντων καὶ ῥεόντων. Legg. 1, 624 B, μῶν . . . λέγεις ὡς τοῦ Μίνω φοιτῶντος πρὸς τὴν τοῦ πατρὸς ἑκάστοτε ξυνουσίαν; Phil. 16 D, ταύτην τὴν φήμην παρεδόσαν ὡς ἐξ ἑνὸς μὲν καὶ ἐκ πολλῶν ὄντων τῶν ἀεὶ λεγομένων εἶναι. **21 καὶ οἵας ἄγεσθαι** = καὶ τοιαύτης ὥστε ἄγεσθαι. **23 καὶ οὔσης** κ. τ. λ. 'although it is.' **28 ἢ καθ' ἁρμονίαν** 'than in the manner of harmony:' G. 1211, 2, d; H–A. 800, 2, c. Riddell, § 165.

XLVI.–XLIX. Digression preparing the Answer to the Objection of Cebes which involves the Question of Causation in the Changes called Generation and Destruction. Review of the Theories of Previous Philosophers, especially of Anaxagoras, who was not consistent in applying the Principle he had discovered. In Opposition to the Physical Principles of Previous Philosophers, the Necessity of Intellectual Principles is demonstrated. The Principle that the *Idea* underlies all Phenomena is enounced and illustrated by Examples.

Page 59, **1 τὰ Ἁρμονίας τῆς Θηβαϊκῆς**: Harmonia, the daughter of Venus, was the wife of Cadmus, the founder of Thebes. The comparison of Simmias with Harmonia and of Cebes with Cadmus has puzzled some commentators, and Olympiodorus finds even a very mystic sense in it; to me it seems to be little more than a mild joke: Simmias and Cebes are, as we have seen, inseparable friends, and stick together just like man and wife. **5 θαυμαστῶς . . . ὡς παρὰ δόξαν**: for the separation of ὡς from the adverb to which it belongs compare below, 99 D, ὑπερφυῶς μὲν οὖν, ἔφη,

ὡς βούλομαι. 102 A, *θαυμαστῶς γάρ μοι δοκεῖ ὡς ἐναργῶς . . . εἰπεῖν ἐκεῖνος ταῦτα.* **6** Translate 'I wondered at Simmias' explanation when he stated his doubts.' The sentence would be smoother by admitting *ὅ, τι* with Forster, Heindorf, and Hirschig. **7 χρήσασθαι τῷ λόγῳ,** 'to deal with the argument,' i. e. to 'refute' it. Theaetet. 165 B, *τί γὰρ χρήσῃ ἀφύκτῳ ἐρωτήματι;* **11 ἡμῶν** belongs to *τὸν λόγον.* **βασκανία** *fascinum:* it is an idea very common with the ancients, and just as common with modern nations that boasting is punished by the gods and causes misfortune. It is needless to trouble the reader with the great number of passages in which the *βασκανία* occurs; the motive is always the same as is contained in Sophocles' well-known words: *Ζεὺς μεγάλης γλώσσης κόμπους Ὑπερεχθαίρει.* In the Rep. 5, 451 A, Socrates says *προσκυνῶ δ' Ἀδράστειαν, ὦ Γλαύκων, χάριν οὗ μέλλω λέγειν.* Compare Legg. 4, 717 D. For **μέγα λέγειν** see note on Apol. p. 6, 24. **13 Ὁμηρικῶς** 'using the Homeric phrase *ἐγγὺς ἰέναι*' (Il. 4, 496; 5, 611; 6, 143), and of course suiting the action to the word. **15 ἀξιοῖς ἐπιδειχθῆναι** = *ἄξιον λέγεις ἐπιδειχθῆναι.* Hirschig reads *ἀποδειχθῆναι*, which is also given by the ms. Φ. **18 διαφερόντως** i. e. much better. **ἐν ἄλλῳ βίῳ** 'in a different pursuit,' not in that of a philosopher. **20 τὸ δὲ ἀποφαίνειν κ. τ. λ.** The sense of this clause is clear enough, nor does the construction deviate so much from Plato's general style as to justify the changes which have been proposed by some of the editors. The only irregularity consists in the interruption of the construction after the verb *κωλύειν* according to which we should expect *οὐδὲν κωλύειν φῆς πάντα ταῦτα μηνύειν ὅτι πολυχρόνιόν τέ ἐστι ψυχὴ . . . ἀλλ' οὐκ ἀθανασίαν.* The second infinitive *μηνύειν* is dependent on *κωλύειν*: compare an analogous instance in the Apol. p. 16, 2, where we have two participles, the first subordinate to the second. The beginning of the sentence should be rendered 'as regards the proof that.' **28 ζῴη . . . ἀπολλύοιτο,** for the optative without *ἄν* see note on 86 A, above. Wyttenbach transposes the whole passage *μὴ* (so he writes for *καὶ*) *ταλαιπωρουμένη . . . ἀπολλύοιτο* after *ἀθάνατόν*

ἐστι: it must be confessed without any cogent reason, but yet the sense which he then obtains is so satisfactory that one would wish the mss. were in favor of his reading.

PAGE 60, **3** *πρός γε τὸ ἕκαστον ἡμῶν φοβεῖσθαι* 'so far as our individual apprehensions are concerned.' GEDDES. **8** For the subjunctive after *βούλει* see G. 1358; H–A. 866, 3, b. **15** *τά γ' ἐμὰ πάθη* 'what happened to myself' in attempting the same investigation. **17** *ὧν λέγεις* is the reading preferred by most editors, though the Bodl. and one other good ms. have *ὧν ἂν λέγῃς*. This reading Riddell, § 65, translates: 'you can apply it to satisfying yourself with respect to your objections, whatever they be,' and adds the following comments, 'It is true that the objections had preceded, but this only makes the instance parallel to 98 E; and what *ὧν ἂν* intimates is that Socrates does not wish to bind Cebes in the precise case he has stated. As just before he had said *ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μή τι διαφύγῃ ἡμᾶς, εἴ τέ τι βούλει προσθῆς ἢ ἀφέλῃς*, — to which Cebes had guardedly replied *ἀλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι οὔτ' ἀφελεῖν οὔτε προσθεῖναι δέομαι*, — he now, by giving a *general* turn to the sentence, leaves a loophole open for future qualification.' **21** *ἱστορία φύσεως* 'the investigation of Nature,' denotes the speculations of the Pre-Socratic philosophers; of these Socrates had no very high opinion: compare his judgment as recorded by Xenophon, Mem. 1, 1, 11, *τοὺς φροντίζοντας τὰ τοιαῦτα* (sc. *τὰ περὶ τῆς τῶν πάντων φύσεως*) *μωραίνοντας ἀπεδείκνυεν*. *ὑπερήφανος* sc. *ἡ ἱστορία* or *σοφία*. **24** *ἄνω κάτω* is a proverbial expression in which *καί* is frequently omitted. So still in modern Greek. In Gorg. 481 E, we have the same expression *ἄνω καὶ κάτω μεταβάλλεσθαι*, where it means 'frequently change one's opinion.' **25** *σηπεδόνα* of digestion, a medical term well illustrated by Forster by a reference to Athen. 7, 1, p. 276, where *ἡ σηπεδών* is explained = *ἡ πέψις*. The doctrine on the origin of living beings mentioned in the text was especially Anaxagorean: Diogenes Laertius mentions it also of Archelaus (represented as the teacher of Socrates). **27** *αἷμα κ. τ. λ.*: the opinion of Empedocles: see

Cic. Tusc. 1, 9, with the notes of Davies and other commentators. ἡ ὁ ἀὴρ: This opinion is assigned to Anaximenes, Anaxagoras, Anaximander, Archelaus, Diogenes of Apollonia, and several others. FORSTER. ἡ τὸ πῦρ: Heraclitus' doctrine, later on adopted by the Stoics. **28** ὁ δὲ ἐγκέφαλος, most probably the doctrine of Pythagoras.

PAGE 61, **1** λαβούσης τὸ ἠρεμεῖν 'having settled down to a quiet state.' κατὰ ταῦτα = οὕτως 'accordingly.' Heindorf prefers *κατὰ ταὐτά* 'eodem modo.' **2** 'It is difficult to trace up to any special philosophic sect the sensational hypothesis here described, which derives *ἐπιστήμη* from a very different source from that which Plato allowed: Professor Thompson (Arch. Butler's Lectures, Vol. 2, p. 103) considers it "a specimen of popular metaphysic."' GEDDES. **9** The words ἃ πρὸ τοῦ ᾠμην εἰδέναι are strictly speaking superfluous, being a mere repetition of the preceding *ἃ καὶ πρότερον σαφῶς ἠπιστάμην*: but this repetition is quite in keeping with Plato's style. **16** Hirschig seems to be right in transposing ὄγκον ὀλίγον. **18** μετρίως 'with sufficient reason,' = *ἱκανῶς*. **21** Wyttenbach and Hirschig propose to change αὐτῇ into *αὐτοῦ*, and I think they are right in requiring that the object of the comparison should be expressed. But *αὐτῇ* is supported by all mss. and even by the old Sicilian translation quoted by Wyttenb. which has *homo magnus parvo maior esse ipso capite*, where *ipso* belongs to *capite*. But why not change σμικρῷ into *σμικροῦ*? The dative in the mss. is no doubt owing to the impression that *παραστὰς* required it: but this can be used absolutely, or rather *σμικρῷ* should be supplied for it. If *σμικροῦ* be right, we should translate 'for I thought I had a correct impression, whenever a big man standing near appeared to be greater by a *whole* (*αὐτῇ*) head than the small man.' In many mss. even *ἵππου* has been changed into *ἵππῳ*. **23** *προσθεῖναι* is the reading of the Bodl. first hand, and may be right; but it should be confessed that προσεῖναι (see critical notes) agrees better with the infinitive ὑπερέχειν, which is used below in the same sense. *προσθεῖναι* may easily have got into the text from

the expressions used at the end of the page. **28 ἀποδέχεσθαι** with the genitive: see above, 91 E.

PAGE 62, **4 αὕτη** sc. *τὸ πλησιάζεσθαι*. This is afterwards explained by the epexegesis *ἡ ξύνοδος κ. τ. λ.* Compare the following clause. **5 αἴτιος** admits of a double construction, either the mere infinitive or the genitive of the infinitive. **15 φύρω**: we might say 'brew' or 'cook:' for the Greek Stallb. compares Aristoph. Birds, 462, *προσπεφύραται λόγος εἷς μοι, ὃν διαμάττειν οὐ κωλύει.*" **16 προσίεμαι** 'I approve,' or 'admit.' **18 ὡς ἔφη** sc. *ὁ ἀναγιγνώσκων*. The genitive **Ἀναξαγόρου** depends on *βιβλίου* 'hearing a person once reading from a book (written), as he said, by Anaxagoras.' For Anaxagoras see Grote "History of Greece," 4, 231. The work in question was entitled *Φυσικά*. **22 τόν γε νοῦν κοσμοῦντα πάντα κοσμεῖν** 'that the Mind while it is regulating should regulate all things.' This translation shows that it is neither necessary nor advisable to consider *κοσμεῖν* as spurious, though Herm. does so. **24 f. αἰτίαν περὶ ἑκάστου**: the same construction occurs 96 D, 97 D, 98 D, and elsewhere. Compare below *ἐπιστήμη περί τινος*. **29 αὐτοῦ ἐκείνου**: 'eleganter *ἐκεῖνος* pro reflexivo ponitur.' HERMANN. For the use of *ἐκεῖνος* in Plato see also Riddell, § 49. For **ἀλλ' ἤ** after negative clauses see note on above p. 30, 12.

PAGE 63, **5** The expression **κατὰ νοῦν ἐμαυτῷ** is no doubt chosen in allusion to the Νοῦς of Anaxagoras. The sentence is continued in a somewhat loose manner, the subject *αὐτὸν* being omitted with the infinitive *φράσειν*. **6 πότερον ἡ γῆ πλατεῖά ἐστιν ἢ στρογγύλη**: the first was the opinion of Anaximenes, adopted, as it seems, by Anaxagoras, the second that of Anaximander, who maintained that the shape of the earth was like a *κίων*, with regard to which Plato seems here to have chosen the word *στρογγύλος*. **10 ἐπ-εκδιηγήσεσθαι** 'to explain furthermore, in addition.' **11 ἐν μέσῳ**: in accordance with the tenets of the Ionic and Eleatic philosophers. Cic. Tusc. 1, 17, 28. **12 ποθεσόμενος** is here given on the authority of only two inferior mss.: the Bodl. and

the better class have *ὑποθέμενος*, one ms. has *ἴσως ποθήσων* as a conjectural reading in the margin, and two have the conjecture *ὑποθησόμενος*, which was the received reading before Heindorf and Bekker. It is, however, impossible to establish that *ποθεσόμενος* is the genuine reading, though it may be admitted that it has much probability. The future *ποθέσομαι* is quoted from only one other passage, Lys. 8, 18, but there Scheibe's edition reads *ποθήσομαι* on the authority of two mss. **13** f. **οὕτω παρεσκευάσμην. ὡσαύτως πευσόμενος**: Heindorf aptly compares Xen. Cyrop. 8, 5, 5, *ὡσαύτως δὲ οὕτως ἔχει καὶ περὶ κατασκευῆς.* **15 πρὸς ἄλληλα** i. e. in their mutual proportions of speech. **17 ποιεῖν** sc. *ἃ ποιεῖ*, but it is by no means necessary to add these words in the text. See also Riddell, § 231. **24 πάνυ σπουδῇ** is a phrase very common in all Attic writers, but especially in Thucydides and Plato. **25 ἀνεγίγνωσκον** 'began to read.' **28 ἀπὸ** should be interpreted 'starting from great hope,' **ᾠχόμην φερόμενος** 'I was sailing along' (compare the numerous expressions in which *φέρεσθαι* is used in a nautical sense 'to be carried along' by the wind): **ἐπειδή**, 'when' (*cum*). This I believe to be the most natural explanation of the passage. **29 προϊὼν καὶ ἀναγιγνώσκων** is a hendiadys = *ἐν τῷ ἀναγιγνώσκειν προϊών.*

Page 64, **1 ἐπειδὴ ὁρῶ**: notice the present in the dependent sentence. "The fact of which Socrates had become aware was one which, with its consequence of disappointed hopes, still remained in full force at the time at which he was speaking." Riddell, § 89. **ἄνδρα** not '*the* man,' but 'a man' = *τινά*, ironically: compare Soph. Ai. 1142, *ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσσῃ θρασύν* (with ironical reference to Teucer) and ib. 1150, *ἐγὼ δέ γ' ἄνδρ' ὄπωπα μωρίας πλέων* (with reference to Menelaus). So Aristoph. Achar. 1128, *ἑνορῶ γέροντα δειλίας φευξούμενον.* Stallb. **τῷ μὲν νῷ οὐδὲν χρώμενον κ. τ. λ.**: this was no doubt Socrates' own judgment, compare Xen. Mem. 4, 7, 6, *κινδυνεῦσαι δ ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἧττον ἢ Ἀναξαγόρας παρεφρόνησεν ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς*

ἐξηγεῖσθαι. Plato Legg. 12, 967 B, *καί τινες ἑτόλμων τοῦτό γε αὐτὸ παρακινδυνεύειν καὶ τότε λέγοντες ὡς νοῦς εἴη διακεκοσμηκὼς πάνθ' ὅσα κατ' οὐρανόν· οἱ δὲ αὐτοὶ πάλιν ἁμαρτάνοντες ψυχῆς φύσεως ὅτι πρεσβύτερον εἴη σωμάτων, διανοηθέντες δὲ ὡς νεώτερον, ἅπανθ', ὡς εἰπεῖν ἔπος, ἀνέτρεψαν πάλιν, ἑαυτοὺς δὲ πολὺ μᾶλλον· τὰ γὰρ δὴ πρὸ τῶν ὀμμάτων πάντα αὐτοῖς ἐφάνη, τὰ κατ' οὐρανὸν φερόμενα, μεστὰ λίθων εἶναι καὶ γῆς καὶ πολλῶν ἄλλων ἀψύχων σωμάτων διανεμόντων τὰς αἰτίας παντὸς κόσμου.* **6 κἄπειτα** falls under the same rule as *κᾆτα.* **10 οἷα** = *τοιαῦτα ὥστε.* **13 ξυμβολαί** 'ligaments,' called *commissurae* by Cic. N. D. 2, 55. **21** f. The comparatives **βέλτιον** and **δικαιότερον** are easily understood by supplying *ἢ μ' ἀπολύειν* and *ἢ ἀποδιδράσκειν.* The justification of his conduct with regard to his remaining in the prison and suffering death (*δικαιότερον κ. τ. λ.*) is the subject of the Crito to which we have here an unmistakable allusion. **23 ἣν ἂν κελεύσωσιν** "has no future force, for the penalty had been awarded: but it gives the meaning 'that it is right to stay and abide the penalty, whatever it be, which they have awarded.'" Riddell, § 65. This observation is directed against Hirschig who pronounces these words to be an interpolation. **23 νὴ τὸν κύνα**: see note on Apol. 22 A. **25 περὶ Μέγαρα ἢ Βοιωτούς**: so Crito 53 B, *αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μεγαράδε κ. τ. λ.* **27 πρὸ** after comparatives: see note on Apol. p. 18, 26.

PAGE 65, **3** I have kept the text of the best mss. **καὶ ταῦτα**, as I believe it capable of explanation, **καί** having here an emphatic sense 'and moreover;' **ταῦτα** = *τὰ ὑπ' ἐμοῦ ποιούμενα*, 'all this,' most probably accompanied by some deictic gesture: Socrates means *τὸ καθῆσθαι καὶ τὸ παραμένοντα ὑπέχειν τὴν δίκην καὶ τὰ ἄλλα τοιαῦτα.* Heindorf writes *καὶ ταῦτα νῷ πράττων*, a reading which, though quite correct, produces here a somewhat awkward impression; Bekk. and Stallb. prefer *καὶ ταύτῃ* 'and that in this manner I act with my mind,' a sense which might also be attained by repeating the preposition *διά* before *ταῦτα.* **4** In the

Bodl. and three other mss. ἄν is omitted, and this reading is defended by Riddell, § 67, who says that ἄν should be understood from the preceding co-ordinate sentence. All other critics admit ἄν into the text. **5** f. **τὸ γὰρ μὴ διελέσθαι . . . αἴτιον** forms the subject to an imaginary predicate, which is omitted because unfavorable and as it may easily be supplied by the listener who has followed the course of the argument: viz. *εὔηθές ἐστιν*. We have an analogous instance Sympos. 177 C, *τὸ οὖν τοιούτων πέρι πολλὴν σπουδὴν ποιήσασθαι, Ἔρωτα δὲ μηδένα πω ἀνθρώπων τετολμηκέναι . . . ἀξίως ὑμνῆσαι* sc. *θαυμάσιόν ἐστιν*. In the same way we find infinitive sentences commenced and left without a final verb in Xen. Mem. 1, 4, 12, and 4, 3, 5. In illustration of the sentence Forster quotes Tim. 46 D, *δοξάζεται δὲ ὑπὸ τῶν πλείστων οὐ ξυναίτια* (subsidiary cause), *ἀλλ' αἴτια* (cause) *εἶναι τῶν πάντων ψύχοντα καὶ θερμαίνοντα, πηγνύντα τε καὶ διαχέοντα, καὶ ὅσα τοιαῦτα ἀπεργαζόμενα*. **8 ψηλαφῶντες**: the word 'properly signifies *feeling* or fumbling among the strings in search of the right note. Compare Aristoph. Pac. 691, *ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα, Νυνὶ δ' ἅπαντα πρὸς λύχνον βουλεύσομεν*,' GEDDES, who also quotes Act. Apost. 17, 27, where this term is applied to the *groping* of the heathen after God. **ὅ** belongs both to *ψηλαφῶντες* and *προσαγορεύειν* and *αὐτὸ* is superfluous. **9 ὀνόματι** is the reading of a number of inferior mss., the Bodl. and other mss. having *ὄμματι*: but Stobaeus also reads *ὀνόματι* in quoting the passage, and *ὄμματι* is scarcely capable of explanation. The reading *ὄμματι* no doubt arose from a mistaken comparison with *τοῖς ὄμμασι* below E or *ὄμματα* D. **10** f. **δίνην . . . ὑπὸ τοῦ οὐρανοῦ** 'vortex qui a caelo fit:' instances in which a noun is joined with a preposition are not scarce: many are here collected by Heind. and Stallb. Herm. connects *ὑπὸ τοῦ οὐρανοῦ* with *μένειν*, in the sense of *sustineri*. The allusion is to Empedocles. In derision of this doctrine Aristoph. Clouds, 379, introduces *Δῖνος* as the new king of the universe *ἀντὶ Διός*. **11 ὥσπερ καρδόπῳ**: the irony is as perceptible here as in Aristoph. Clouds, 670 ff. **15 τούτου** i. e. *τούτου τοῦ Ἄτλαντος*,

the real Atlas. The divine cause which sustains all is here called Atlas; a simile easily understood. **17** f. **δέον ξυνδεῖν**: an intentional paronomasia, compare Cratyl. 418 E, *τὸ δέον φαίνεται δεσμὸς εἶναι*. For *οὐδέν* see note on p. 54, 3. **22** *ὁ δεύτερος πλοῦς ἐστι δήπου λεγόμενος Ἂν ἀποτύχῃ τις πρῶτον, ἐν κώπαισι πλεῖν* (or perhaps *ὅτ' ἀποτυχών τις οὐρίου, κώπαις πλέει*). (Menander, fragment of the *Θρασυλέων* p. 83, Mein.) On the failure of the breeze, it was necessary to resort to the laborious oar. The expression was proverbial *ἐπὶ τῶν ἀσφαλῶς τι ποιούντων, καθόσον οἱ διαμαρτόντες κατὰ τὸν πρῶτον πλοῦν ἀσφαλῆ κατασκεύάζονται τὸν δεύτερον* (Schol.). Plato uses it again Phileb. 19 C. **23** **βούλει** with the subjunctive: see note on p. 60, 8. Geddes says very justly that there is a touch of irony in *ἐπίδειξις*, which was the expression for the pretentious display of demonstrative power made by the Sophists. **24** **ὑπερφυῶς ὡς**: see note on p. 15, 6. **26** **ἐπειδὴ ἀπείρηκα**: we have the perfect of present meaning in the dependent sentence, because the pursuit then already renounced had never since been resumed. See above, 98 B.

PAGE 66, **7** **οὐκ ἔοικεν** 'it is not alike,' see note on *ἐνδέχεται*, above, 93 B. **οὐ πάνυ**: see note on Apol. p. 38, 8. **9** **τὰ ἔργα** are the productions or results of the working of the principles underlying all creation, which, Socrates thinks, may be considered as *εἰκότα*, i. e. mere images; **λόγος** denotes the rational principles in our nature, the axioms without which we cannot conceive any logical reasoning. **13** *ἁπάντων ὄντων*, the reading of the Bodl. and seven other mss. is defended by Riddell, § 32, c. *a*. **17** **ἀεί** is subdivided into two parts (1) **καὶ ἄλλοτε** 'both on other occasions,' and (2) **καὶ ἐν τῷ παρεληλυθότι λόγῳ** 'in our previous discussion:' above, ch. 19 ff. For *οὐδέν* see note on p. 54, 3. **18** f. **ἔρχομαι ἐπιχειρῶν**: in order to understand that this = *ἐπιχειρήσω*, compare the French expression 'je vais vous dire.' Herodotus, 4, 99, has indeed *ἔρχομαι σημανέων*, not *σημαίνων*: but *ἐπιχειρῶν ἐπιδείξασθαι* has the sense of a future, so that the whole expression = *ἔρχομαι ἐπιδειξόμενος*. **21** **ὑπο-**

θέμενος κ. τ. λ. Socrates starts from the dogma of self-existent ideas as one which cannot be doubted: 'but these causative Ideas or ideal Causes, though satisfactory to Plato, were accepted by scarcely any one else . . . they were impugned in every way, and emphatically rejected, by Aristotle.' GROTE, Plato, 2, 180. Malebranche in a passage quoted by Grote calls a conception like the Platonic Ideas, 'un fantôme de logique.' **25 ὡς διδόντος σοι** sc. *ἐμοῦ*, 'assuming that I grant this,' *ὅτι ἐγὼ δίδωμι*. This will show why it is not *δόντος*. **26 οὐκ ἂν φθάνοις περαίνων**, a very polite, but at the same time slightly ironical expression: 'you might not be too soon in drawing your conclusions' = 'draw your conclusions without being long about it.' The same expression occurs Sympos. 185 E. Euthyd. 272 D. **27 τὰ ἑξῆς ἐκείνοις** literally 'what borders to those things:' *ἑξῆς* is no doubt from *ἔχεσθαι*, although in this sense *ἔχεσθαι* generally governs the genitive; but compare Gorg. 494 A, *ἐάν τίς σε τὰ ἐχόμενα τοῦτοις ἐφεξῆς ἅπαντα ἐρωτᾷ*, and in later writers we have *ἔχεσθαι* so with a dative, and in the same way also the construction of *ἑξῆς* varies with a genitive and dative. For Plato, compare Cratyl. 299 D, 420 D, Legg. 7, 796 E. For **ἐάν** see Riddell, § 64. **ξυνδοκῇ ὥσπερ ἐμοί**: the construction with *ὥσπερ* is somewhat negligent, see above, 86 A, and compare Riddell, § 175. **29 οὐδὲ δι' ἕν**, is more emphatic than *δι' οὐδέν*: compare Xen. Cyrop. 2, 1, 8, *ὅτι οὐδὲ δι' ἓν ἄλλο τρέφονται* **31 ξυγχωρεῖν** with a dative occurs also Polit. 258 A, and Eur. Hippol. 299. Compare Hor. Sat. 2, 3, 305, *concedere veris*.

PAGE 67, **2 διότι** (= *διὰ τί*) is explained by the subjoined participial sentence. We might also write *δι' ὅ, τι*. 'The common reading has *ὅτι* inserted after the first *ἤ*, which necessitates resort to the supply of *ἐστί* along with the participle, in this instance a clumsy resource. *ἔχον* = *ὅτι ἔχει*.' GEDDES. **5 ἁπλῶς καὶ ἀτέχνως** 'in a simple and artless way.' **7 εἴτε παρουσία εἴτε κοινωνία**: Socrates (or Plato) is not quite certain as to the mode in which the *μετοχὴ αὐτοῦ τοῦ καλοῦ*, of which he speaks above, takes place, and cannot

therefore decide which word would be the more appropriate term. The mss. read *εἴτε* again before *ὅπῃ*, which appears to be without sense, unless indeed we emend with Wyttenbach *εἴτε ὅπῃ δὴ καὶ ὅπως προσαγορευομένη* — a change not sufficiently easy to be accepted without further consideration. I have, therefore, adopted Daehne's opinion and omitted the third *εἴτε*, nor do I share Heindorf's doubts as to the possibility of saying *ἡ παρουσία* or *ἡ κοινωνία προσγίγνεται*: on the contrary, *ἡ παρουσία προσγίγνεται* seems to me just as admissible as *τὸ πρᾶγμα πράττεται* and other expressions of the same kind. Ueberweg, in order to obtain the same sense, reads *προσγενομένου* and omits *εἴτε*; but the first change appears to me to be quite unnecessary. Stallb.'s *εἴτε . . . προσγιγνόμενον*, of which he seems not a little proud, is a worthless reading, not half as good as *προσγενόμενον*, which was proposed by a friend of Heindorf. **8** **οὐ γὰρ ἔτι κ. τ. λ.**: this disquisition is contained in the Parmenides. **οὐκέτι** i. e. not so much as the preceding arguments. **11** **τούτου ἐχόμενος** 'clinging to this' for support. **17** **τῇ κεφαλῇ** 'by a head's measure.' **28** **τέρας** literally 'monster,' in logic 'absurd' ('tamquam abortus dicendi' Wyttenb.): compare Theaet. 163 D, *τέρας γὰρ ἂν εἴη ὃ λέγεις*. Parmenid. 129 A, *εἰ γὰρ αὐτὰ τὰ ὅμοιά τις ἀπέφαινεν ἀνόμοια, τέρας ἄν, οἶμαι, ἦν*.

Page 68, **8** Hirschig adds, with much probability, *ἑνὸς* after *διασχισθέντος*: see above, 97 A. **9** **μέγα βοᾷν** is here easily understood of an apodeictic assertion: Wyttenb. quotes Plut. Mor. t. 2, p. 1058 D, *ὁ ἐκ τῆς Στοᾶς βοῶν μέγα καὶ κεκραγώς "ἐγὼ μόνος εἰμὶ βασιλεύς."* 1169 D *μέγα βοῶντες, ὡς ἓν ἐστιν ἀγαθόν*. **16** **τὰς τοιαύτας κομψείας** = *τὰς ἄλλας αἰτίας τὰς σοφὰς ταύτας*. Wyttenb. shrewdly suspects that we have here an allusion to a line of Euripides in his (lost) tragedy Antiope, — *ἄλλοις τὰ κομψὰ ταῦτ' ἀφεὶς σοφίσματα, Ἐξ ὧν κενεῖσιν ἐγκατοικήσεις δόμοις*. **18** **τὸ λεγόμενον** shows that we have here a proverb. Schol. *τὴν αὐτοῦ σκιὰν δέδοικεν, ἐπὶ τῶν σφόδρα δειλοτάτων· μέμνηται ταύτης Ἀριστοφάνης Βαβυλωνίοις*. **ἑαυτοῦ** for the

second person: see note on above, p. 53, 18. **21 ἔχοιτο** curiously enough differs here in its meaning from the preceding sentence; in the first place it is 'to cling to, adhere to,' but here 'to attack.' There is, as it seems, a certain acumen in this double use of the same word. **22 σοι:** 'in your estimation.' **26 ἱκανὸν**: 'satisfactory evidence.' **27 φύροιο**: 'get into a muddle.' So *κυκᾶν* below. **οἱ ἀντιλογικοὶ**: see Thompson on Phaedr. 261 B. The whole passage is very characteristic of the dialectic method of Socrates: compare similar passages Soph. 253 CD; Rep. 7, 534 CD.

PAGE 69, **1** f. **ἱκανοὶ . . . δύνασθαι αὐτοὶ αὑτοῖς ἀρέσκειν** 'they are quite up to the achievement to be satisfied with themselves:' the expression is highly ironical, especially in the phrase *ἱκανὸς δύνασθαι*, which seems to have struck later writers as something unusual (as indeed it is). **3 οἶμαι ἂν**: *ἄν* belongs to *ποιοῖς* and not to *οἶμαι*. **ἔφη**: for the singular see note on p. 33, 1.

L.–LVI. ARGUMENT V.: CONTRARY IDEAS ARE PROVED TO EXCLUDE EACH OTHER. THE SOUL, BEING A MANIFESTATION OF THE IDEA OF LIFE, MUST BE FREE FROM ITS CONTRARY, DEATH. THE IMMORTALITY AND IMPERISHABILITY OF THE SOUL BEING THUS ESTABLISHED CEBES' ARGUMENT IS REFUTED.

PAGE 69, **13 εἶναί τι** 'have a separate existence.' **14 τούτων** depends on *μεταλαμβάνοντα*. Compare the similar passage Parmenid. 130 E, *δοκεῖ σοι εἴδη εἶναι ἄττα, ὧν τάδε τὰ ἄλλα μεταλαμβάνοντα τὰς ἐπωνυμίας αὐτῶν ἴσχειν, οἷον ὁμοιότητος μὲν μεταλαμβάνοντα ὅμοια. μεγέθους δὲ μεγάλα, κάλλους δὲ καὶ δικαιοσύνης δίκαιά τε καὶ καλὰ γίγνεσθαι.* **21 ὡς τοῖς ῥήμασι λέγεται** 'taking the words in their literal sense:' Socrates' meaning is explained in the next sentence. **26 πρὸς τὸ ἐκείνου μέγεθος** 'in proportion to his size.' **30 ἐπωνυμίαν ἔχει . . . εἶναι**: *εἶναι* is frequently added after verbs of naming, though it is quite superfluous: compare

e. g. Hdt. 2, 44, 2, *εἶδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἱρὸν Ἡρακλέος, ἐπωνυμίην ἔχοντος Θασίου εἶναι.* See note on Apol. p. 10, 2.

PAGE 70, **1** The way in which this sentence is expressed is very awkward. The construction is *τοῦ μὲν* (i. e. Socrates) *τὴν σμικρότητα ὑπερέχων τῷ* (in as far as) *μεγέθει ὑπερέχειν* (he is superior in size), *τῷ δὲ* (sc. to Phaedo), *παρέχων* (allowing) *τὸ μέγεθος* (that greatness) *ὑπερέχον* (as something superior to) *τῆς σμικρότητος* (his own smallness). Compare *μειδιάσας* in the next sentence. **3** *ξυγγραφικῶς* has been differently explained; 'historicorum more' Fischer; 'scriptorum civilium sive publicorum ratione' Wyttenbach; 'quasi *ξυγγραφῇ* sive chirographo cavendum sit' Heindorf. There can be no doubt that the first translation is not what is here required; Socrates clearly means that he has expressed himself in a clumsy and diffuse way, in order to guard against misinterpretation, and this seems to be best expressed by Heindorf's translation. The future *ἐρεῖν* seems strange at first sight, as Socrates refers to a preceding sentence, and Wyttenb. goes even so far as to propose *εἰρηκέναι*: but we may explain the future 'it appears (from the specimen which I have just given) that I am now going to speak in a crammed lawyer-like fashion.' **4** *τοῦδ'* is explained by the participle *βουλόμενος*. **6** *ἐθέλειν* of inanimate objects: see note on p. 5, 26. Socrates maintains that it is repugnant to the idea of greatness to include smallness. He lose sight of the fact that these two notions have only a relative and no absolute sense. **7** *τὸ ἐν ἡμῖν μέγεθος* 'concrete greatness.' So afterwards *τὸ σμικρὸν τὸ ἐν ἡμῖν*. **12** f. *ὥσπερ κ. τ. λ.* This passage is well explained by Heindorf 'Quemadmodum ego, cum parvitatem susceperim sustinuerimque et adhuc, qui sum, idem hic sim, parvus sum, illud autem non sustinuit, cum magnum sit, parvum esse: eodem modo etiam parvum illud quod nobis inest, non vult unquam magnum fieri, etc. Scilicet aliud est Socrates *ὃ ἔχων τὰ ἐναντία, τὸ μέγεθος καὶ τὴν σμικρότητα καὶ ἐπονομαζόμενος τῇ ἐκείνων ἐπωνυμίᾳ*, aliud *τὸ μέγεθος* et *ἡ σμικρότης*, sive *ἐν Σωκράτει ἐνοῦσα* sive *ἐν τῇ φύσει*. Socrates si comparetur

Simmiae, parvitatem in se recipit parvusque fit, nihil tamen ipse mutatus, sed *ἔτι ὢν ὅσπερ ἐστίν, οὗτος ὁ αὐτός* etc. Socrates.' **14** **τετόλμηκε** is used of inanimate objects in the same way as *ἐθέλειν, βούλεσθαι* and *ὀρέγεσθαι*. **18** f. **ἤτοι . . . ἤ**: see note on Apol. p. 17, 1. Compare below, 104 c. **19** **ἀπέρχεται** = *ὑπεκχωρεῖ* above, E. **25** **αὕτη** sc. *ἡ ἐκ τῶν ἐναντίων*, as appears from the apposition to the sentence. **28** **παραβαλὼν τὴν κεφαλὴν** '*admoto capite*: summissius alter ille locutus erat, dum Socratem parum sibi in argumentatione constare arguit.' HEIND.

PAGE 71, **2** **αὐτὸ τὸ ἐναντίον** 'absolute Inequality,' which is subdivided into **τὸ ἐν ἡμῖν** and **τὸ ἐν τῇ φύσει ἐναντίον**, compare 102 D. **8** **ἄν ποτέ φαμεν ἐθελῆσαι**: *ἄν* belongs of course to the infinitive. **γένεσιν ἀλλήλων** sc. *τὸ ἕτερον ἐκ τοῦ ἑτέρου γίγνεσθαι*. **11** **Οὐδ' αὖ** 'not again,' as before (63 A, 77 A, 86 A), **οὕτως** = *τεταραγμένως*. Stallbaum's conjecture *οὐδὲν* instead of *οὐδ'* is perhaps true. **12** **οὔτι λέγω ὡς οὐ κ. τ. λ.** 'I do not deny that many things upset me' i. e. that I am liable to be upset. **13** **ἁπλῶς** 'simply,' without going into further arguments about the question. **15** **μοι** (ethical dative) shows the interest taken by the speaker in the fulfilment of his request. **20** f. **ἐν τοῖς ἔμπροσθεν**: see 102 DE. **21** f. **χιόνα καὶ θερμόν**: *καί* has here and below (*πῦρ καὶ ψυχρόν*) a very emphatic sense, almost = *καίτοι* or *καίπερ*. **28** f. **τοῦ αὐτοῦ ὀνόματος**: 'hoc dicit scriptor, non modo genus ipsum semper, sed etiam aliud quid eodem impertiri nomine (sc. quo genus illud); non modo *τὸ περιττὸν* nomen habere *τοῦ περιττοῦ*, sed idem etiam ternionem habere.' HEIND.

PAGE 72, **6** **μετὰ τοῦ ἑαυτοῦ ὀνόματος** 'in company with its own name,' i. e. 'besides its own name.' **καὶ τοῦτο** = *καὶ τῷ τοῦ περιττοῦ ὀνόματι*. **11** f. **ὄντος οὐχ οὕπερ τῆς τριάδος**: an attraction like Thuc. 7, 21, *πρὸς ἄνδρας τολμηροτάτους ὄντας οἵους καὶ Ἀθηναίους*. The mss. read *ὅπερ*, justly altered by Heindorf. If *ὅπερ* were correct, we should expect *ἡ τριάς*. **13** **ὁ ἥμισυς τοῦ ἀριθμοῦ** 'one

half of all numbers:' viz. all odd numbers. For the construction compare Thuc. 1, 2, *τῆς γῆς ἡ ἀρίστη*, on which Classen observes 'the peculiarity and, properly speaking, irrationality of this turn of expression (which occurs also Thuc. 1, 5; 1, 30; 6, 7; 8, 3, and very frequently in Plato) may be explained in this way: the noun in the genitive should be understood in a collective sense, i. e. as if it were in the plural, but should be supplied to the adjective in a partial sense. The two expressions 'the best land' (partial) and 'the best of the land' (generic) are mixed up in Greek in a manner not admissible to our sense of language.' **20** f. **καὶ ὅσα κ. τ. λ.** Such *ἐναντία* are e. g. warm and cold, even and odd; but neither fire nor three is an *ἐναντίον*, yet fire does not admit the idea of cold, nor three the idea of evenness, because the first includes the idea of warmth and the second that of oddness. **22** f. **ἔοικα** varies its construction, first with a dative and then with the nominative of the participle: but the sense is the same in either.

LIII. PAGE 73, **3** **ἐναντίου δεῖ τινος**: as e. g. 'three' *ἴσχει τὴν τῆς τριάδος ἰδέαν*, and also includes *ἐναντίον τι*, inasmuch as oddness is the opposite to evenness. H. Schmidt's ingenious emendation *αὐτῷ δεῖ τινος*, is also supported by Ficinus' translation 'contrario illi est opus.' **7** f. **τοῦτο ἀπεργάζηται**, *τὸ περιττὸν εἶναι*. **9** **ἡ περιττή** (sc. *μορφή*) is *ἡ τοῦ περιττοῦ μορφή* or *ἰδέα*. **εἰργάζετο** means 'did the idea of oddness effect that the opposite idea (that of evenness) can never come to the three.' **13** **ἔλεγον ὁρίσασθαι** 'I proposed should be defined.' Riddell, § 83. A similar infinitive is in 95 B, *ἀξιοῖς ἐπιδειχθῆναι*. The apodosis of this sentence is wanting in strict grammatical sequence, though as for the sense alone we get it below 105 in the words *ἀλλ' ὅρα δὴ κ. τ. λ.* **ποῖα** 'what things they are which.' **14** **αὐτό** denotes the same thing as *τινί*, and it is not therefore strictly necessary to add *τὸ ἐναντίον*, but it should not be forgotten that Socrates still speaks *ξυγγραφικῶς*. **16** **αὐτῷ** is governed by *ἐναντίον*, **τὸ ἐναντίον αὐτῷ** (*τῷ ἀρτίῳ*) = *τὸ περιττόν*. **ἐπιφέρει** 'brings in addition,' supply *τοῖς πράγμασιν*. If things are three, they

are thereby also odd, and so opposite to even. **ἡ δυὰς τῷ περιττῷ** sc. *ἀεὶ τὸ ἐναντίον ἐπιφέρει*. **18** f. **μὴ μόνον κ. τ. λ.** 'not only that a contrary does not admit a contrary, but also that that which brings with it a contrary to that which it approaches, will never admit the contrary of that which it brings with it.' **22 οὐ χεῖρον** is a litotes for *ἄμεινον*. **24 τὸ διπλάσιον** is epexegesis of *δέκα*. **τοῦτο**, sc. *τὸ διπλάσιον*, is opposed to single, **ἁπλῷ**, but not in the same sense as has been attributed by Plato to the expression *ἐναντίον* throughout this chapter, viz. that of direct opposition. It is, therefore, very probable that *οὐκ* has dropt out after **ἄλλῳ**, in which case *καί* would have the sense of *καίτοι* or *καίπερ*, see above p. 71, 22. Socrates says that, although the double is without a direct contrary, yet it does not admit the idea of oddness.

LIV. PAGE 74, **4** f. **καὶ μή μοι κ. τ. λ.** It is justly explained by the Scholiast *καὶ μή μοι ἦν ἂν ἐρωτῶ ἀπόκρισιν ἀποκρίνου ἀλλ' ἄλλην, μιμούμενος ἐμέ*. Socrates means that he is not to answer in the same terms in which the question is put, but in different ones. **6 παρ' ἣν**: see Riddell, § 174. **ἔλεγον**, see above 100 D. **8 ᾧ ἄν = ἐάν τινι**: see note on Apol. 22 B. **τί ἐγγέγνηται** = *τί ἐστιν αὐτό, ὃ ἐάν τινι ἐγγένηται*, (or *οὗ ἐγγενομένου τινὶ*) *θερμὸν ἔσται* (*ἐκεῖνο*). **20** f. **ἀεὶ ἥκει κ. τ. λ.** Socrates arrives at the conclusion that the principle of life is inherent in the notion of the soul, and that therefore the soul must be immortal. This argument is also propounded in the Phaedrus, p. 245. 'The doctrine (of the immortality of the soul) reposes, in Plato's view, upon the assumption of eternal, self-existent, unchangeable Ideas or Forms: upon the congeniality of nature, and inherent correlation, between these Ideas and the Soul: upon the fact, that the Soul knows these Ideas, which knowledge must have been acquired in a prior state of existence: and upon the essential participation of the soul in the Idea of life, so that it cannot be conceived as without life, or as dead. The immortality of the soul is conceived as necessary and entire, including not merely post-existence, but also pre-existence.' GROTE, Plato, 2, 190.

29 **Ἄμουσον** instead of *τὸ μὲν ἄμουσον*, but *τὸ μέν* is in several instances omitted: compare Protag. 330 A, *δίκαιον ἄρα, τὸ δὲ ἀνόσιον.*

PAGE 75, **1** f. **οὐκοῦν ἡ ψυχὴ κ. τ. λ.** Olympiodorus explains the following reasoning in this manner, *ἡ ἀπόδειξις πρόεισιν ἐκ τῶν ὑποθέσεων τοιῷδε συλλογισμῷ. ἡ ψυχὴ ᾧ ἂν παρῇ ζωὴν τούτῳ ἐπιφέρει. πᾶν δὲ ὃ ἐπιφέρει τι, ἄδεκτόν ἐστι τοῦ ἐναντίου αὐτῷ. ἡ ψυχὴ ἄρα ἄδεκτός ἐστι τοῦ ἐναντίου ᾧ ἐπιφέρει, τὸ ἐναντίον ἐστὶν οὗ ἐπιφέρει, θάνατος. ἡ ψυχὴ ἄρα ἄδεκτος θανάτου.* **6** **ἄλλο τι . . . ἢ**: see above p. 21, 25. Apol. 24 D, Crito 52 D, and also below 106 E. **13** **ἐπίοι** is Bekk.'s emendation, by which this sentence is rendered conformable to the preceding one, where we have *ὁπότε τις . . . ἐπαγάγοι*, the optative denoting the repetition of the action. **24** **αὐτοῦ** and **ἐκείνου** both denote the same thing, sc. *τὸ περιττόν*. Stallb. quotes 60 D and 111 B, where we have analogous instances: see also Euthyphr. 14 D. Xen. Cyrop. 4, 2, 12; 5, 20. **25** **διαμάχεσθαι** 'bring forward as a counter-argument.'

PAGE 76, **6** f. **τούτου γε ενεκα** 'so far as that is concerned.' **7** f. **σχολῇ κ. τ. λ.** Socrates is obliged to deduce from the very notion of immortality the proof of conjoint imperishability, as otherwise one might feel tempted to classify *ἀθάνατον* with *ἀνάρτιον ἄθερμον ἄψυκτον* and similar negative notions, of which imperishability has not been proved. Riddell, § 135, explains: "The meaning is not 'of all things that exist scarce anything could be, in such a case, exempt from corruption,' but 'there could hardly exist anything not admitting corruption.' The existence of the whole class 'incorruptible' becomes questionable." **10** **αὐτὸ τὸ τῆς ζωῆς εἶδος** 'the absolute idea of life.' **18** **ὑπεκχωρῆσαν** 'having retreated' i. e. 'having gone out of the way of death.' **19** **παντὸς μᾶλλον** literally 'more than everything,' i. e. 'above:' for another instance compare Phaedr. 228 D. **23** **παρὰ ταῦτα ἄλλο τι**: G. 1213, 3, e; H–A. 802, 3, e. See also above 74 A. Without *ἄλλο* we find the same expression

Crito 54 D. **25** εἰς ὅντινά τις κ. τ. λ. The best mss. omit ἄν in the optative sentence, while some inferior mss. read εἰς ὅντιν' ἄν τις or εἰς ὄντινά τις ἄν. **26** ἢ τὸν νῦν παρόντα 'than the one which now offers itself.' As discussion on this point cannot be deferred to any later opportunity than the last day of our life.

PAGE 77, **1** ἀτιμάζων = ἐν οὐδεμιᾷ τιμῇ ἔχων, i. e. not thinking the weak understanding of man equal to the task of definitively settling these questions. Wyttenb. compares Legg. 9, 854 A, where we have ξύμπασαν τὴν τῆς ἀνθρωπίνης φύσεως ἀσθένειαν εὐλαβούμενος in the same sense. **3** οὐ μόνον γ' is to a certain extent an elliptical sentence which receives its sense from the sentence immediately preceding it, e. g. Legg. 6, 752 A, ΚΛ. ἄριστ' εἴρηκας ὦ ξένε. ΑΘ. οὐ μόνον γε (sc. εἴρηκα). ἀλλὰ καὶ δράσω. So Xen. Cyr. 1, 6, 17, ἦ καὶ σχολή, ἔφη, ἔσται . . . σωμασκεῖν τοῖς στρατιώταις; Οὐ μὰ Δί, ἔφη ὁ πατήρ, οὐ μόνον γε (sc. σχολὴ ἔσται). ἀλλὰ καὶ ἀνάγκη. So here οὐ μόνον γε sc. ἀναγκάζῃ ἀπιστίαν ἔχειν περὶ τούτων. But in the present case we notice a difference from the instances already given and others which may be added: Euthyphr. 6 C. Xen. Cyr. 8, 3, 7; οὐ μόνον γε not being followed by ἀλλὰ καί. Hirschig's idea to consider the words ταῦτά τε εὖ λέγεις spurious might, therefore, appear probable; we should then have to conceive that these words were originally added as an explanation to the elliptical sentence οὐ μόνον γε (sc. ταῦτά τε εὖ λέγεις), and that they were removed from their original to their present place by a subsequent copyist. But Riddell, § 157, gives a very satisfactory explanation: "The full construction is οὐ μόνον γε ταῦτα εὖ λέγεις, ἀλλὰ ταῦτά τε εὖ λέγεις καί, κ. τ. λ. 'not only is what you say true, but a further observation in the same direction is true,' namely τὰς ὑποθέσεις κ. τ. λ." **5** ἐπισκεπτέαι is an anacoluthia instead of ἐπισκεπτέον. (See Riddell, § 276.) The opposite anacoluthia occurs Phileb. 57 A, πότερον ὡς μία ἑκατέρα λεκτέον ἢ δύο τιθῶμεν. In the present instance the deviation seems to be due to the intervening nominative πίσται.

LVII. The Belief in the Immortality of the Soul is shown to be suggestive of Moral Reflexions and a Determination to live holily.

Page 77, **13** f. **ἐν ᾧ καλοῦμεν τὸ ζῆν** 'in which we speak of *life*,' i. e. to which we confine the expression *life*. In this way it passes into the more general meaning *ἐν ᾧ ἐστὶ τὸ ζῆν καλούμενον*. Compare Xen. Hell. 5, 1, 10, *ἀνέβαινον τοῦ Ἡρακλείου ἐπέκεινα ὡς ἑκκαίδεκα σταδίους. ἔνθα ἡ Τριπυργία καλεῖται*. Oecon. 4, 6, *πλὴν τοὺς ἐν ταῖς ἀκροπόλεσιν, ἔνθα δὴ ὁ σύλλογος καλεῖται*. In the poets the expression is more forcible: e. g. Pind, Nem. 9, 97, *ἔνθ' Ἀρέας πόρον ἄνθρωποι καλέουσι* 'where men do celebrate.' So Soph. Trach. 638, *ἔνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες κλέονται*, in imitation of Hom. Il. 11, 757, *καὶ Ἀλεισίου ἔνθα κολώνη Κέκληται*. **15 νῦν δὴ** 'now especially' after the minute discussion of the whole question. **ἀμελήσει**, the future indicative in spite of the preceding optative sentence. Inferior mss. read *ἀμελήσειε*, but compare Alcib. I. 113 E, *καὶ οὐκέτ' ἂν σὺ αὐτὰ ἀμπίσχοιο, εἰ μή τίς σοι τεκμήριον καθαρὸν καὶ ἄχραντον οἴσει*. Lys. Eratosth. p. 435, *ἀλλὰ γάρ, εἰ τὰ χρήματα τὰ φανερὰ δημεύσετε, καλῶς ἂν ἔχοι*. **16 ἀπαλλαγή** 'a departure from' = *ἀποφυγή* l. 20; so *ἀπαλλαγὴ κακῶν* Rep. 10, 610 D. *λυπῶν* ib. 9, 584 C. **ἔρμαιον**: '*τὸ ἀπροσδόκητον κέρδος· ἀπὸ τῶν ἐν ταῖς ὁδοῖς τιθεμένων ἀπαρχῶν, ἃς οἱ ὁδοιπόροι κατεσθίουσι· ταύτας δὲ τῷ Ἑρμῇ ἀφιεροῦσιν ὡς ὄντι καὶ τούτῳ ἑνὶ τῶν ἐνοδίων θεῶν.*' Schol. Geddes adds that *ἔρμαιον* and *εὐτύχημα* are conjoined Sympos. 217 A. **23 τροφή** is explained by Wytt. 'veluti nutrimentum et pabulum cognitionis quo anima alitur.' Compare *ψυχὴ ὑπ' ἐκείνου τρεφομένη*, above 84 B. **25 λέγεται δὲ οὕτως**: here begins the *μῦθος* on which Olympiodorus observes *τὸ τρίτον μέρος τοῦ διαλόγου ἐστὶ μὲν περὶ τῶν ψυχικῶν λήξεων· οὐ πᾶν δὲ μῦθός ἐστιν ἀλλ' ὅσον συμπεραίνεται "ὡς ταῦτα ἢ τοιαῦτα χρὴ τὰ ἐν Ἅιδου ἡγεῖσθαι." τοῦτο γὰρ ἦν καὶ τὸ εἶδος τῶν Πλατωνικῶν μύθων ἅτε καλῶς τὴν ἀλήθειαν μιμουμένων κ. τ. λ. τριῶν μερῶν τοῦ διαλόγου τὸ τρίτον ἐστὶν ἡ νεκυία*. This name was no doubt given to this part of the dialogue in imitation of the eleventh rhapsody of the Odyssey. Plato

has besides the present *νεκυία* two others, Gorgias 523 foll. and Rep. 10, 614 f. **26 ὁ ἑκάστου δαίμων**: according to the common belief of the Greeks every human being had his *δαίμων*, whose functions were very much the same as we attach to a person's 'good' or 'evil' genius. Compare Menander's lines *ἅπαντι δαίμων ἀνδρὶ συμπαραστατεῖ Εὐθὺς γενομένῳ μυσταγωγὸς τοῦ βίου*. Heind. quotes Theocr. Id. 4, 40, *αἰαῖ. τῷ σκληρῷ μάλα δαίμονος, ὅς με λέλογχε*. Plato frequently alludes to this belief: e. g. Cratyl. 397 D foll.; Symp. 202 E; Rep. 10, 617 E. **27 εἰς δή τινα τόπον** 'into some kind of place:' *δή* added to the indefinite pronoun increases its force. Examples of *δή τις* occur 90 C, 108 C, 115 D. **28 διαδικασαμένους** 'after they have undergone their judgment:' compare below 113 D. **29** f. **τοὺς ἐνθένθε**: see above 76 D.

PAGE 78, **3 Αἰσχύλου Τήλεφος**: allusions to this saying which occurred in Aeschylus' lost tragedy Telephus are also found in Dionys. Hal., and Clem. Al. The fragments of this tragedy are collected by Nauck trag. Gr. fr. p. 60, but the original form of this line is lost. Perhaps it was *ἁπλῆ γὰρ οἶμος ἄνδρας εἰς Ἅιδου φέρει*. Cic. Tusc. 1, 43 attributes a similar saying to Anaxagoras. **8** The words **ἀπὸ τῶν ὁσίων τε καὶ νομίμων** have been variously explained by the commentators both ancient and modern. Olympiodorus renders them by *ἀπὸ τῶν ἐν τριόδοις τιμῶν τῆς Ἑκάτης*, but Heindorf is of the opinion that they should be understood of the mysteries in which the descent into Hades was, as he thinks, acted and represented. But Olympiodorus is no doubt right, as *ὅσια καὶ νόμιμα* is a common expression of the rites of burial, and nowhere used to denote mysteries. It was customary to perform in monthly intervals funeral rites in honor of Hecate and the infernal gods, for which ceremonies cross-roads were favorite localities. **10 καὶ οὐκ ἀγνοεῖ** 'does not misjudge' or 'is not unprepared for,' because a soul of that kind has familiarized itself by meditation with the events which take place after death. **12 ἐν τῷ ἔμπροσθεν**: above 81 CD. **16 ὅθιπερ** is poetical and

as it seems chosen by Plato on account of the somewhat poetical and fabulous character of the whole passage; Cobet, however, had he been able to counsel Plato, would have advised him to write οἷπερ, which is common Attic. **18 ἀδελφός** as adjective with the genitive is again poetical: Soph. Antig. 192, *καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω*. Plato has it besides the present in two other passages: Phileb. 21 A and Phaedr. 276 D. **20 ξυνέμπορος** = *ὁ ξύν τινι πορευόμενος*: Timaeus explains *συνοδοιπόρος*. **22 χρόνοι** = *χρόνου περίοδοι* above 107 E; **γένωνται** should be translated 'have taken place,' = *ἐξέλθωσι*. **28** f. **ὑπὸ τῶν περὶ γῆς εἰωθότων λέγειν** should most probably be understood of the Sophists, who among other things investigated also this point. The expression *εἰωθότων* seems to mean that they make it their *profession* to investigate this. Compare below 109 C. **29 ὑπό τινος**: from *τὶ*, not *τὶς*, compare directly afterwards *ἃ σὲ πείθει*, and as to the preposition see Gorg. 526 D, *ὑπὸ τούτων τῶν λόγων πέπεισμαι*.

LVIII.–LXIII. The Mythus containing a Physical Theory of the World, supernal and infernal, as a Vast Arena of Varied Existence. The Infernal World in the Interior of the Earth. The Four Rivers. The Different Grades of Punishment. The Ethereal Dwelling of the Pious. The Fate and the Hope of the True Philosopher.

Page 79, **1 πολλὰ δή** = *πολλὰ ἤδη*: compare also above 68 A. **2** f. **ἡ Γλαύκου τέχνη**. The origin of the proverb was unknown to the ancients themselves, but the most probable explanation seems to be the one which identifies **Γλαῦκος** with the cunning smith of Chios mentioned by Herodotus 1, 25, who says of him *μοῦνος πάντων ἀνθρώπων σιδήρου κόλλησιν ἐξεῦρε*. **4 χαλεπώτερον** sc. *ἀποδεῖξαι*, which is readily supplied from *διηγήσασθαι* in the preceding sentence. **ἢ κατὰ τὴν Γλαύκου τέχνην**: see note on Apol. p. 1, 13. **5** f. **ἅμα . . . ἅμα** are often used as correlatives;

see note on Apol. p. 23, 24, where I might have quoted Soph. Antig. 436 (according to Dindorf's happy emendation) *ἅμ' ἠδέως ἔμοιγε κἀλγεινῶς ἅμα*. Stallb. compares *simul . . . simul* in Livy 3, 50, 12; 31, 46. **6** f. **εἰ καὶ ἠπιστάμην, . . . δοκεῖ ἐξαρκεῖν**: the infinitive = *ὅτι οὐκ ἂν ἐξήρκει*. Riddell, § 56. **11** f. **ὡς . . . μηδὲν αὐτῇ δεῖν**: for *ὡς* with the infinitive (in reality a case of anacoluthia) see G. 1534; H–A. 956. **14** The construction is at first sight obscure. Construction: *ἀλλὰ τὴν ὁμοιότητα τοῦ οὐρανοῦ αὐτοῦ ἑαυτῷ* [this dative dependent on the noun, see G. 1175; H–A. 773; and compare Theaet. 176 B, *φυγὴ ὁμοίωσις θεῷ*] *καὶ τῆς γῆς αὐτῆς τὴν ἰσορροπίαν ἱκανὴν εἶναι ἴσχειν* ('to balance') *αὐτήν* (sc. *τὴν γῆν*). **20 πάμμεγά τι**: on the force of *τι* see note on p. 9, 6. **αὐτό** is this thing, the earth: compare above 88 A. **21** f. **τοὺς μέχρι Ἡρακλείων στηλῶν ἀπὸ Φάσιδος** describes the whole extent of the globe so far as then known to the Greeks. **23** Stallb. justly observes that **οἰκοῦντας** should be referred to *ἡμᾶς* and not to *βατράχους*. **ἡ θάλαττα** means of course the Mediterranean: see below 111 A. **28 αὐτὴν τὴν γῆν** = *τὴν ὡς ἀληθῶς γῆν* below 110 A. **30 περὶ τὰ τοιαῦτα**: for the preposition compare Gorg. 490 C, *περὶ σιτία λέγεις*. G. 1214, 3; H–A. 803, 3.

PAGE 80, **1 ὑποστάθμη** 'sediment.' **11 παρὰ σφίσι** stands *κατὰ σύνεσιν* instead of *παρ οἷ* or *παρ ἑαυτῷ*, because *εἴ τις* denotes one chosen by random from a large number. Compare Rep. 1, 344 B; 5, 468 D. **16** The mss. read *τὸ δὲ εἶναι ταὐτόν* which has been changed to *τὸ δὲ εἶναι τοιοῦτον* by Heindorf, and *τὸ δὲ δεινότατον* by Hermann in accordance with Baiter's conjecture, nor can it be denied that the reading of the mss. is extremely awkward. I have adopted Heindorf's conjecture, which seems to yield a satisfactory sense without necessitating a violent change of the ms. reading. Hirschig proposes *τὸ δὲ εἶναι ταῖτιον*. **19 ἀναπτοῖτο** is the accentuation justly preferred by Herm. and Stallb. *ἀνεπτόμην* being a syncopated form = *ἀνεπετόμην*, the accent cannot travel beyond the root of the verb. **24** f. **ἥδε ἡ γῆ** = *ἣν ἡμεῖς γῆν καλοῦμεν*.

PAGE 81, **1** **ὅπου ἂν καὶ γῆ τις** 'where indeed earth may be found in it,' i. e. where the sea has an ascertainable depth and bottom. **πρός** expresses relation 'with regard to:' G. 1216, 3, c; H–A. 805, 3, c. The expression *πρός τι κρίνειν* occurs also Polit. 286 C, Prot. 327 D. **3** **ἐκεῖνα**, the objects high above us, where Socrates represents the real world to be. This is the sense of the expression directly subjoined, *ἡ γῆ ὑπὸ τῷ οὐρανῷ*. **10** **ἡ γῆ αὐτὴ** (the reading given by Eusebius, who quotes this passage) = *αὐτὴ ἡ γῆ*, for which see above, 109 B. Stallb. keeps the ms. reading *αὖτη*, but as this would be ambiguous, it seems to have been avoided by Plato. **11** **δωδεκάσκυτοι σφαῖραι**: balls made of twelve different stripes of leather. Balls of this kind were often given to boys, one of whose favorite amusements consisted in the *σφαιριστική* (Guhl and Koner, 'Leben der Griechen und Römer,' 1, 254, first ed.). See the beautiful passage in Apollon. Rhod. Argon. 3, 135, foll. where Adrastea gives young Jove *σφαῖραν εὐτρόχαλον . . . χρύσεα μέν οἱ κύκλα τετεύχαται, ἀμφὶ δ' ἑκάστῳ Διπλόαι ἀψῖδες περιηγέες εἰλίσσονται. Κρυπταὶ δὲ ῥαφαί εἰσιν· ἔλιξ δ' ἐπιδέδρομε πάσαις Κυανέη.* In the number twelve we have an allusion to the idea that the earth had the shape of a dodecahedron: compare Plut. de plac. philos. 2, 6, *Πυθαγόρας . . . φησὶ γεγονέναι . . . ἐκ τοῦ δωδεκαέδρου τὴν τοῦ παντὸς σφαῖραν. Πλάτων δὲ καὶ ἐν τούτοις Πυθαγορίζει.* **15** **ἢ τούτων**: we might expect *ταῦτα*, but the preposition no doubt extends its influence even to the second part of the comparison. Compare Meno 83 C, *ἀπὸ μείζονος ἢ τοσαύτης γραμμῆς*. Riddell, § 168, takes a different view of this. **τὴν μὲν . . . τὴν δέ** 'one part of it so the other part.' **20** **ἔκπλεως** is a word found in Euripides and Xenophon, but only here in Plato, who uses *ἔμπλεως* in all other passages. *ἔκπλεα* is the reading of the Bodl. and the best mss., *ἔμπλεα* of later mss. **23** **ξυνεχὲς ποικίλον** = *ξυνεχὲς καὶ ποικίλον*, or rather we should say that *ποικίλον εἶδος* is taken as one idea and thus qualified by *ξυνεχές*. **28** **τὰ ἀγαπώμενα** (*λιθίδια*) 'stones highly prized:' Stallb. quotes *τῶν ἀγαπητῶν λιθιδίων* from Themistius (Or. I. p. 19, Dind.), a manifest imitation of the Platonic expres-

sion. **30 οὐδὲν ὅ,τι οὐ** is like one word = **πᾶν**, compare the Latin expression *nihil non*. So Thuc. 3, 39, *τίνα οἴεσθε ὄντινα οὐκ ἀποστήσεσθαι;* Xen. Cyrop. 1, 4, 25, *οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντ' ἀποστρέφεσθαι.* It seems now scarcely necessary to state expressly why in sentences of this kind we have **οὐ**, not *μή*.

PAGE 82, **3** If we consider the words **ὑπὸ σηπεδόνος καὶ ἅλμης** as genuine, we must translate 'putrefaction and brackishness arising from the things gathered here:' but the whole passage becomes much smoother by considering (with Cobet and Hirschig) the words in question as a gloss, added by a reader in reference to the similar expressions above; A. **5 τοῖς ἄλλοις ζώοις** = *καὶ προσέτι τοῖς ζώοις*. This use of **ἄλλος** is very idiomatic: for instances see Gorg. 473 C, Phaedr. 232 E, Rep. 415 A, 521 B. **13 ἡμεῖς** sc. *οἰκοῦμεν*. If the verb were not understood, we should have *ἡμᾶς*. **17** f. **αὐτοῖς** and **ἐκείνους** both denote the same persons, with a change of the pronouns not infrequent in Plato: compare e. g. Protag. 310 D, *ἂν αὐτῷ διδῷς ἀργύριον καὶ πείθῃς ἐκεῖνον*, where both *αὐτῷ* and *ἐκεῖνον* denote Protagoras. **20 φρονήσει** should not be changed to *ὀσφρήσει* with Herm. and others: compare Rep. 2, 367 C, *οἷον ὁρᾶν, ἀκούειν, φρονεῖν*. **φρόνησις** means here 'intelligence,' *σύνεσις*, as Hesychius explains it. **22 πρὸς καθαρότητα** 'in regard to purity.' **ἅλση τε καὶ ἱερά**, is aptly illustrated by the expression in Livy, 35, 51, *fanum lucusque*. Many mss. (but not the Bodl.) have here *ἕδη* and even Timaeus (the author of the Glossary) seems to have read so; but Herm. justly asks 'quorsum simulacra deorum, ubi dei praesentes sunt?' **24** f. **αἰσθήσεις τῶν θεῶν** 'sensible presence of the gods.' It is to be regretted that the word 'sensible' has become antiquated in the notion required here: but for once we may be allowed to use it so again. **25 ξυνουσίας** 'intercourse:' **τοιαύτας**, i. e. *διὰ φημῶν καὶ μαντείας καὶ αἰσθήσεων*. **αὐτοῖς πρὸς αὐτούς** is a somewhat negligent expression instead of *ἀλλήλοις*; **αὐτοῖς** means men, **αὐτούς** the gods. **26 τόν γε ἥλιον καὶ σελήνην κ. τ. λ.** without repeating the article.

Stallb. quotes Polit. 271 c, *τῶν ἄστρων τε καὶ ἡλίου μεταβολήν*, Legg. 10, 899 b, *ἄστρων περι καὶ σελήνης*. Rep. 7, 516 a, *τὸ τῶν ἄστρων τε καὶ σελήνης φῶς*.

LX. Page 83, **7** Owing to an anacoluthia, the construction changes from the participle to the infinitive; it ought to be *βαθυτέρους ὄντας καὶ τὸ χάσμα ἔχοντας κ. τ. λ.* See Riddell, § 285. **αὐτοὺς** is redundant, but quite in keeping with familiar speech: compare Xen. Cyrop. 1, 3, 15, *πειράσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς συμμαχεῖν αὐτῷ*. **13 ἀενάων**: the poetical word is here quite in its place. But in fact, the whole expression *ἀενάων ποταμῶν ἀμήχανα μεγέθη*, is quaint and poetical. **14 μεγέθη** means 'objects of great size:' Protag. 356 c. **17 ῥύαξ** 'the current of lava:' so Thuc. 3, 116, *ἐρρύη δὲ . . . ὁ ῥύαξ τοῦ πυρὸς ἐκ τῆς Αἴτνης*, and from Diodor. Sic. 24, 59, *ἐφθαρμένων τῶν παρὰ τὴν θάλατταν τόπων ὑπὸ τοῦ καλουμένου ῥύακος*, it would appear that the word was technically understood of lava. **19 ἑκάστους τοὺς τόπους**, 'the places, taken singly,' or 'one after the other.' In the next words I feel inclined to adopt Stallb.'s conjecture **ὡς** for **ὃν**, which is given by the mss. **21 ἄνω καὶ κάτω**: compare above, p. 60, 24. **αἰώραν** is the subject of the sentence, **ταῦτα πάντα** the object to **τὸ κινεῖν**. Olympiodorus rightly explains *τῆς τῶν ὑπογείων ῥευμάτων ἀντιθέσεως αἰτίων εἶναί φησι τὴν αἰώραν, ἥ ἐστιν ἀντιταλάντωσις*. **25 Ὅμηρος**: Il. 8, 14. **30** f. **δι' οἵας κ. τ. λ.** = *οἷα ἂν καὶ ἡ γῆ ᾖ δι ἧς ῥέουσιν*.

Page 84, **4 περὶ αὐτό** sc. *τὸ ὑγρόν*. The mss. have *αὐτόν*, corrected by Heindorf. **8 ῥέον τὸ πνεῦμα**, 'the respiration when flowing' = 'the current of respiration. **10** f. **ὁρμῆσαν ὑποχωρήσῃ** is the reading of the mss. of the second class, while the Bodl. first hand and other good mss. omit *ὁρμῆσαν*, which is not indeed necessary for the sense. Ficinus does not express *ὁρμῆσαν* in his translation. **12** f. **τοῖς κατ' ἐκεῖνα τὰ ῥεύματα κ. τ. λ.** Translate: 'when, therefore, the water (rushing with violence, *ὁρμῆσαν*) descends into that place which is called the region underneath, it runs through the

earth into the river-beds there and fills them up in the manner of those pumping up water.' To **ὥσπερ οἱ ἐπαντλοῦντες** we should supply *πληροῦσιν*. This seems to be the most plausible explanation of a very difficult passage, which is even considered corrupt by many editors. Zeune and Wyttenbach wrote *τότε* for *τοῖς*, and Ast omits *τοῖς* and *διά*, taking *κατ' ἐκεῖνα τὰ ῥεύματα τῆς γῆς* as 'the rivers of that part of the earth.' **17 ὁδοποιεῖται** 'make their way,' sc. *τὰ ἐνθάδε πληρωθέντα*. **22 ἢ ἐπηντλεῖτο** is justly explained by Stallb. *ἢ ὅσον ἐπηντλεῖτο* 'multo inferius quam pro regionum altitudine, unde effundebantur.' Heind. conjectures *ἐξηντλεῖτο*. **23 ὑποκάτω τῆς ἐκροῆς** 'below the level of the place from whence they are again discharged,' owing to the continued state of balancing (*αἰώρα*) in which the earth is conceived to be. **καταντικρὺ ᾗ εἰσρεῖ ἐξέπεσεν** 'is discharged opposite to the place of its entrance.' **24 κατὰ τὸ αὐτὸ μέρος** 'on the same side as where they enter.' Aristotle's criticism on this passage, Meteor. 2, 2, p. 356, Bekk., is not fair; it might even seem that Aristotle did not quite understand the description on which he pronounced judgment. **27 εἰς τὸ δυνατὸν** 'so far as possible.' **καθέντα** is used in the sense of an intransitive verb, as is often the case with the compounds of *ἵέναι*. So Protag. 336 A, *τούτου δέον συγκαθεῖναι*; compare ibid. 338 A; Theaet. 168 A; Rep. 8, 563 A. Former editors, not understanding this idiom, changed the ms. reading to *καμφθέντα*. **29 ἀμφοτέροις τοῖς ῥεύμασι**, i. e. the rivers on the upper and those on the lower part of the earth. The rivers may descend as far as the centre of the chasm, but were they to attempt further progress, the *descent* would be changed to an *ascent*: hence progress beyond the centre becomes an impossibility.

LXI. PAGE 85. Proclus on Rep. p. 396, justly observes that in the following description of the four rivers Plato apparently works out some Homeric ideas, though it should be added that only the foundation is Homeric, while the superstruction is entirely Plato's own work. In Homer, **Ὠκεανός** is conceived as a river flowing round the earth:

compare Od. 10, 506 f. (11, 159). **4** ῥέον περὶ κύκλῳ is the reading of the mss. and modern editions, according to which *περὶ* should be considered as an adverb. Stallb. aptly compares Legg. 12, 964 E, *περὶ ὅλην κύκλῳ τὴν πόλιν ὁρᾶν*. **5** f. καταντικρὺ . . . Ἀχέρων: after Oceanus, Homer mentions Acheron, without however assigning a definite position to it. In Homer Pyriphlegethon and Cocytus flow into Acheron: *ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κωκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ*. Od. 10, 513 f. **8** f. οὗ ἀφικνοῦνται: compare above, 108 B, *ὅθιπερ (ἀφικνοῦνται)*. **11** εἰς τὰς τῶν ζώων γενέσεις: the idea of metempsychosis, on which see above, 70 CD. **15** ὕδατος καὶ πηλοῦ should be taken as dependent on the verb (not on λίμνην, as Matthiae takes it), after the analogy of verbs of being full and filling. **16** f. περιελιττόμενος τῇ γῇ receives a curious explanation from Stallb. 'significatur Pyriphlegethontem subter terram in orbem saepius circumvolvi superficiei ipsius propiorem, unde etiam subinde in terram superam eiaculatur ignea fragmina . . . fluvius vel sic *ambire terram* intus in ipsa existimandus est.' I confess that I find this explanation too clever for my taste, and I have therefore followed Heindorf, Ast, and Hermann, in bracketing the words *τῇ γῇ*, words moreover omitted by Eusebius and Theodoretus, who quote the passage. **19** f. κατωτέρω τοῦ Ταρτάρου 'into the lower regions of Tartarus.' **21** οὗ belongs to *ἀποσπάσματα*. The following sentence should be construed: *ὅπου τῆς γῆς ἂν τύχωσιν (ἀναφυσῶντες)*. **25** κυανός seems here to denote a gem of bluish color, interpreted by some as a species of jasper, by others as a sapphire, or again as lapis lazuli. A more correct construction would be *τοῦτον δὲ ἐπονομάζουσι Στύγιον, καὶ τὴν λίμνην κ. τ. λ.*; but in Greek the transition from a relative to a main sentence is often very loose; e. g. Xen. Anab. 1, 1, 2, Κῦρον *μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἣς αὐτὸν σατράπην ἐποίησε καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων*, where the correct construction would be *ἅμα καὶ ἀποδείξας αὐτὸν στρατηγόν*.

PAGE 86, **5** λέγουσι is the reading of all mss. except the ms. Ξ at Venice, which has *φάσκουσι*. **8** διεδικάσαντο, 'un-

dergo judgment:' see for the verb above, 107 E. **10** μέσως βεβιωκέναι, i. e. to have lived so as to be conspicuous neither for virtues nor for vices: compare Tac. Hist. 1, 49, *ipsi medium erat ingenium, magis extra vitia quam cum virtutibus.* **11** ἀναβαίνειν with the accusative occurs also Rep. 2, 365 B. **13** The participle διδόντες δίκας is subordinate to καθαιρόμενοι: they are purified by suffering punishment for their misdeeds. **19** τούτους δὲ = *τούτους δή*. So again, 114 A. **20** ὅθεν οὔποτε ἐκβαίνουσιν: eternal punishment is also mentioned in the Gorgias (525) and Rep. 10, 615. **28** κατὰ τὸν Κωκυτόν 'down the Cocytus:' compare Xen. Cyrop. 7, 5, 16, *τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει.*

PAGE 87, **3** f. φέρονται . . . εἰς τοὺς ποταμούς: the preposition *εἰς* denotes here progress along or in a certain route, 'down the rivers.' Riddell, § 113. **7** f. πρὸς τὸ ὁσίως sc. *βιῶναι*, 'who appear to have lived with distinction as concerns the living holily, — sanctity of life.' Other instances in which adverbs are seemingly used as substantives, but where we always find that an infinitive should be supplied, occur Euthyd. 281 A, Sympos. 181 B. **8** f. τῶν ἐν τῇ γῇ is unnecessary after *τῶνδε*, but added for the sake of emphasis and perspicuity. See above, 104 E, 117 E. **11** ἐπὶ τῆς γῆς 'and on yon earth,' the article having a demonstrative force. It is, however, omitted in all our mss., but found in Theodoretus, Eusebius, and Stobaeus. **12** οἱ φιλοσοφίᾳ ἱκανῶς καθηράμενοι is explained above, 67 C. ἄνευ σωμάτων so as to revert to their state before life, see above 76 C. *χωρὶς σωμάτων.* **16** πᾶν or *πάντα* ποιεῖν is a common expression for 'trying everything,' 'making all efforts.' **23** The construction is *τοῦτο καὶ δοκεῖ μοι πρέπειν οἰομένῳ οὕτως ἔχειν καὶ ἄξιον κινδυνεῦσαι οἰομένῳ οὕτως ἔχειν* 'it seems to me to be both becoming in a man who believes it to be so and worth his while to run the risk,' i. e. if the affair is not quite so as I represent it to be, yet my theory seems so probable that one may well venture to accept it. **25** ἐπᾴδειν 'to use enchantments,' here 'to coax themselves over into the belief.' **27** περί with a dative is common after verbs of fearing and the contrary:

G. 1214, 2; H–A. 803, 2, b. On this Riddell, § 127, says beautifully, 'The feeling is represented as locally watching over its object.' **30** θάτερον is a euphemistic expression for τὸ κακόν. πλέον ἀπεργάζεσθαι is 'to increase, to make more:' compare such passages as Euthyd. 297 D, πλέον ἂν θάτερον ποιήσειεν 'he would do more evil than good;' ibid. 280 E.

PAGE 88, **4** οὕτω is explained by ὡς πορευσόμενος 'ready to start.' **8** φαίη ἂν ἀνὴρ τραγικός 'as a tragedian would express it:' there is no express reference to a passage in a tragic writer, but the phrase εἱμαρμένη με νῦν ἤδη καλεῖ savors of the tragic style. **10** βέλτιον εἶναι 'to be preferable,' i. e. merely 'advisable,' the meaning of the comparative being completely lost. **12** νεκρὸν λούειν is epexegesis of πράγματα παρέχειν: compare Meno, 76 A, ἀνδρὶ πρεσβύτῃ πράγματα προστάττεις, ἀποκρίνεσθαι.

LXIV. SOCRATES' CONVERSATION WITH CRITO CONCERNING HIS BURIAL.

PAGE 88, **13** Εἶεν: see note on Apol. p. 3, 25. **14** ἐπιστέλλειν is frequently used of the last requests of dying persons: below 116 B. **17** καινότερον: 'the graceful use of the vague comparative expresses a modified degree.' Riddell, § 178. **18** τοῖς ἐμοῖς is neuter. **23** f. πλέον ποιεῖν 'to gain,' a common expression. **24** προθυμηθησόμεθα is the reading of the best mss. (Bodl. included), while προθυμησόμεθα is given by the mss. of the lower order. The same variety occurs in the mss. above 91 A. **25** ff. The whole passage from θάπτωμεν to οἰχήσομαι ἀπιών (D) is translated by Cic. Tusc. 1, 43. **28** ἔφη after the preceding εἶπεν is a common tautology, see e. g. below, 118 A, εἶπεν, ὦ Κρίτων, ἔφη. In the same way we often find *inquit* in Latin, even when *dixit, respondit* and similar verbs precede. See above 78 A.

PAGE 89, **1** δή has much ironical force: 'and he actually asks me.' **4** f. εἰς μακάρων δή τινας εὐδαιμονίας: compare

above 107 D, **εἰς δή τινα τόπον**. The expression is made emphatic by **δή** and **τινὰς** 'that I shall really depart to the unspeakable felicity of the blessed.' **5 ἄλλως λέγειν** 'to say in vain:' see note on Crito p. 44, 29. **9 παραμενεῖν**: sc. **ἐμὲ ἠγγυήσατο**. **14 προτίθεται κ. τ. λ.** Heindorf justly draws from this passage the conclusion that Crito had undertaken the charge of the funeral rites. The dead body was washed and anointed (**περιστέλλειν**, Eur. Alc. 664 f.) and then laid out (**προτίθεσθαι**) in the house (**ἔνδον**, Demosth. in Macart. p. 1071 R.): the next act was the **ἐκφέρειν**, which ended either in burning (**καιόμενον** above) or burying (**κατορύττειν**). **16 εἰς αὐτὸ τοῦτο** 'so far as concerns itself.' In the next sentence we should rather expect **ἀλλὰ καὶ διότι . . . ἐμποιεῖ** or **ἅτε ἐμποιοῦν**. But the loose construction is quite in Plato's style.

LXV. Other Incidents of the Evening. The Testimony of the Officer of the Eleven as to Socrates' Conduct in Prison.

Page 89, **20** f. **ἀνίστατο εἰς οἴκημα** 'got up *and went* into a room.' Heindorf compares Protag. 311 A, **ἐξαναστῶμεν εἰς τὴν αὐλήν**. Eur. Heracl. 59, **ἀνίστασθαί σε χρὴ εἰς Ἄργος**, and Stallb. adds Aristoph. Plut. 683, **ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρης ἀνίσταμαι**. The elliptical nature of the expression requires no further explanation. **29 οἰκεῖαι γυναῖκες** 'the women of his house' or 'family.' For the sons of Socrates see note on Apol. p. 27, 24.

Page 90, **6 καταγνώσομαι σοῦ** 'I shall not complain of you.' **10 ἐν τούτῳ τῷ χρόνῳ**, i. e. during the time of your imprisonment. **14 ἀγγέλλων** = **ἀγγελίαν φέρων** Crito 43 C. The present is given by all mss. and it is not necessary to change it into the future: see Elmsley on Eur. Med. 1024. **19 ἄνθρωπος** 'servant.' **28 ὧν** is feminine.

Page 91, **1 ἐγχωρεῖ** is impersonal; see Phavorinus **ἐγχωρεῖ λαμβάνεται ἀντὶ τοῦ οἷόν τε καὶ δυνατόν ἐστιν, οἷον ἐγχωρεῖ γενέσθαι τόδε**. But here it means 'it is still time.' **4 οἶμαι**

κερδανεῖν is the corrected reading of the Bodl., κερδαίνειν that of the first hand and many mss. On varieties of this kind see note on Crito p. 53, 27. **5** παρ' ἐμαυτῷ 'in my own estimation.' **6** οὐδενὸς ἔτι ἐνόντος 'when nothing is left,' viz. of life. Socrates says that it is ridiculous to begin economizing his life when nothing (or scarcely anything) is left. The editors show that this is an allusion to a proverbial saying taken from Hesiod Opp. 367, δειλὴ ἐνὶ πυθμένι φειδώ, (when you have come to the bottom).

LXVI. The Execution. Socrates' Dying Words. Epilogue.

Page 91, **12** Εἶεν 'all right.' σὺ γὰρ κ. τ. λ. is a causal sentence, for which we have to supply something like ἐρωτῶ σε. **14** ἄν σου . . ἐν τοῖς σκέλεσι: here the genitive of the personal pronoun is not only placed before the substantive, but even separated from it by another substantive, thus obtaining the force of a dative of advantage or here of disadvantage. The dative is used below E in relating the same thing. **15** αὐτὸ ποιήσει 'will take effect.' ποιεῖν as a medical word ('to operate') is found in Dioscorides; but hear Riddell, § 99, who says beautifully 'there is delicacy in the vagueness with which both the deadly agent and its effect are designated.' **19** ταυρηδόν, according to his usual manner, compare Sympos. 221 B, βρενθυόμενος καὶ τὼφθαλμὼ παραβάλλων. **21** πρὸς τὸ ἀποσπεῖσαί τινι 'in regard of its fitness for a libation:' Riddell, § 128. **26** ἐπισχόμενος 'having put the cup to *his* lips.' The active is used in a similar sense in Aristoph. Clouds 1382, εἰ μέν γε βοῦν εἴποις, ἐγὼ γνοὺς ἂν πιεῖν ἐπέσχον. **28** f. κατέχειν τὸ μὴ δακρύειν: for μὴ see G. 1615; H–A. 1029.

Page 92, **4** οἷον = ὅτι τοιούτου: see note on Crito p. 39, 17. **9** οὐδένα ὅντινα οὔ: G. 1035; H–A. 1003, a. **10** κατέκλασε is Stephanus' excellent conjecture, afterwards found in the best mss. (the Bodl. among the number): the old reading was κατέκλαυσε. **11** οἷα ποιεῖς (ποιεῖτε) is a phrase expressing surprise and anger: see Euthyphr. 15 E; Charm. 166 C;

Alcib. I. 113 E. **13** f. **ἐν εὐφημίᾳ χρὴ τελευτᾶν**: *ἠξίουν οἱ Πυθαγόρειοι ὡς ἀγαθοῦ καὶ ἱεροῦ τοῦ πράγματος ὄντος.* Olympiodorus. **19 διαλιπὼν χρόνον**: the verb has the same sense used absolutely. But see also note on p. 93, 3. **23** I have followed Hirschig in adopting **πηγνύοιτο**, in preference to the ms. reading *πήγνυτο* (a form contrary to all grammatical analogy), and to the accentuation *πηγνῦτο* recommended by Don. See above, note on p. 32, 10. **24 αὐτὸς** sc. *ὁ ἄνθρωπος*. The repetition of the subject is awkward, and Forster's conjecture *αὖθις* would be a preferable reading, if it had the authority of mss. **27 ἐνεκεκάλυπτο**, according to the custom of dying persons. The example of Caesar receiving the death-blows of the conspirators with his face covered, is well known. **28** f. **ὀφείλομεν ἀλεκτρυόνα**: by this Socrates meant to express that he had happily been cured of a great malady (in this instance, of life), and owed Aesculapius a thank-offering for his recovery.

PAGE 93, **4 ὃς τὰ ὄμματα ἔστησεν** i. e. his eyes had become fixed. **7 τῶν τότε** a common expression for 'of his contemporaries:' compare Hdt. 1, 23, *Ἀρίονα . . . κιθαρῳδὸν τῶν τότε ἐόντων οὐδενὸς δεύτερον.* Sympos. 173 B. *ἐραστὴς ὢν ἐν τοῖς μάλιστα τῶν τότε.* Xen. Anab. 2, 2, 20, *κήρυκα ἄριστον τῶν τότε.* 'The phrase *τῶν τότε*, which may probably have slipped unconsciously from Plato, implies that Socrates belonged to the past generation. The beginning of the dialogue undoubtedly shows that Plato intended to place it shortly after the death of Socrates; but the word *τότε* at the end is inconsistent with this supposition, and comes out unconsciously as a mark of the real time.' GROTE, Plato, 2, 152. The difficulty of explaining *τῶν τότε* quite satisfactorily drives Hirschig to the *salto mortale* of pronouncing the whole conclusion from *ἀνδρὸς* to *δικαιοτάτου* the mere addition of a 'Graeculus.' There is a tenderness and pathos in this passage which will no doubt be felt and understood by all readers. **7** f. **ὧν ἐπειράθημεν** 'so far as we knew them:' compare Xen. Anab. 1, 9, 1; 2, 6, 1. **8 καὶ ἄλλως** 'in other respects.'

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